THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Picture.

"THE COUNTERFEIT PRESENTMENT OF TWO BROTHERS."

Suggested by a beautiful painting by Inman.

Two gentle boys with winning mien,
Soft eye, and sunny cheek,
Upon the votive canvass seen—
I almost hear them speak!
A little arm of each is thrown
So sweetly round the other,
As if to say that each had known
None dearer than his brother;
And merrily, in pictured play,
They laugh the rosy hours away.

I would your hearts might ever be
Each in the other shrined,
As there your painted forms I see
So lovingly entwined;
I would that time might pass you by,
And leave the placid brow,
The dimpled cheek, and laughing eye,
As calm and bright as now;
Thus might the picture ever be
The image of reality.

But fleeting years will swiftly come,
And strive to sear the heart,
To blot the memory of home,
And tear your souls apart;
For time writes fearful wrinkles in
The hearts that loved the best,
And passions wild, and blighting sin
Can stain the purest breast.
To God our orisons go up
That he may spare you such a cup!

I know a father's fervent prayer
Will day by day ascend,
A mother's hopes to heaven repair,
That God may be your friend.
I know the Church's holy love
Upon ye will be poured,
To win your feet her paths to prove,
To lead you to her Lord.
Her gentle efforts, Jesu bless,
And guide them to thy righteousness!

With spirits firmly knit, dear boys,
In pure affection's ties,
Together share the griefs and joys
That cloud or light your skies;
Ye will need all the sympathy
A brother's love can pour,
A solace and a charm to be,
Ere the rough road is o'er;
And with a brother's kind caress,
The toilsome way will weary less.

And if ye e'er, in after-days,
In some familiar scene,
Upon the fair presentment gaze
Of what ye once had been,
And think, alas! the cherub-face,
The lock of golden hue,
The brow untouched by care's dark trace,
No counterfeit of you;
Still may ye feel the holy flame
Of love fraternal glow the same.

Then early to your Maker bring
Those yet unsullied hearts,
Ere grief their tender chords can wring,
Or sin's beguiling arts,
Or earth, with countless witcheries,
From better things can lure,
That He may train them up as his,
That he may keep them pure;
The pure in heart shall be his sons—
God guard and bless you gentle ones!

B. D. W.

New-York, Feb. 11th, 1836.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—There are men, Mr. Editor, who from day to day and from week to week, can charge their neighbors with gross idolatry, in their mode and manner of worship; with a senseless, cold and formal ritual; with a dead and inefficient ministry and faith,—but who, in their own estimation, have inherited all the virtues of all the Puritans: and no doubt the truth and justice of any or all their claims, is proof conclusive of 'exclusive High Church claims and pretensions,' of a spirit of uncharitableness and censoriousness. Whether the *Boston Recorder* belongs to that class of men, I will not stop to inquire; suffice it to say, that he seems not a little mortified at the idea of borrowing any thing, even from a brother Congregationalist, unless his orthodoxy squares with his own immaculate standard.

The truth is, Mr. Editor, that these men have so long claimed all the religion and virtue, all the piety and intelligence, and the absurdity of such a claim has been so little heeded, that silence has been construed into acquiescence.

But, inasmuch as I have charged them with borrowing much or most of the *originated* societies for benevolent purposes from other and older ones, established for the same or similar objects,—and inasmuch as the *Recorder* has undertaken to answer this charge, it will be well to examine how we stand.

It was said by Mitchel, the work under review, that the Congregationalists,—and the same is alleged by other writers on the same subject, (i. e. the orthodox portion of them,)—'mainly or solely *originated* the American Bible, Tract, Education, Temperance, Prison Discipline, and other kindred Societies.'

To this I objected, that the idea of these societies was borrowed from other and older societies; and the Recorder, having copied that portion of my review which contains the charge, and by attempting to show that I am mistaken in regard to the Temperance Society, has tacitly admitted that the remainder is correct. Let it then be no more said that the *orthodox* Congregationalists originated the American Bible, Tract, or Education Societies; but let the *recorded* confession of their borrowed original teach the annual and centennial proclaimers of Puritan virtues and Puritan excellences to keep silence on those subjects.

But to the '*facts*' in regard to the Temperance Society. In my review I said, 'That the American Temperance Society, founded in 1826, was copied from the Massachusetts Temperance Society, founded by Unitarians in 1811; that the constitution of the Society was drawn up by Noah Worcester, D. D., an eminent clergyman among the Unitarians; that the Presidents of the Society, until 1826, were also Unitarians; that the Unitarians "broke the ice," opened the door to public discussion,' &c. &c.

To this the Recorder replies: 'Dr. Worcester, of Brighton, will be surprised to learn that he drafted the first constitution of the Massachusetts Temperance Society. The *American Encyclopedia*, from which the reviewer professes to take his facts, has the following: "This idea seems to have been developed, if not conceived, by some members of an ecclesiastical body, called the *General* Association of Massachusetts proper. At a meeting of this association in 1811, a committee was appointed, of which *Rev. Dr. Worcester, of Salem*, was chairman, to draft a constitution," &c. Thus it appears that the Massachusetts Temperance Society owed its origin to the *orthodox* Congregational Association of Massachusetts, and particularly to Dr. *Samuel* Worcester.'

If, by attributing the formation or support of the Massachusetts Temperance Society to the Unitarians, I have plucked one laurel from the wreath on the *orthodox* brow, I will assuredly make all possible speed to replace it from whence it was taken; but even the logic of the Recorder has failed to convince me that I have attempted to despoil them of one iota to which they are entitled.

But it may be possible, yea probable, that in quoting the name of Dr. Worcester from recollection, I have substituted Samuel for Noah; but even if this be proved I cannot conceive how it alters the case. If the Recorder had extended his quotation from the Encyclopedia but *six lines* further, he would have shown that this Society, at its first meeting, chose a *Unitarian* for its president; and he has admitted, what I before said, that these men were at the head of the Society until 1826, and that they accomplished all that was performed.

Besides, the principle on which that and every subsequent temperance society has been built, never could have been conceived by an *orthodox* believer in *total depravity*. No one but a believer, in the *perfectibility* of human character, ever could have formed the design of reforming man by human effort.

But I suspect a sad mistake in the quotation made by the Recorder from the Encyclopedia Americana; a mistake of the Encyclopedia, and which the Recorder ought to have detected and not endorsed. It will be borne in mind that I said nothing about 'the *General* Association of Massachusetts proper,' and indeed it is doubtful whether any such body existed in Massachusetts in 1811.

Whitman, in his letters to Stuart on Religious Liberty, (8vo., Boston, 1831,) speaking of the attempt of the *orthodox* clergy to introduce the system of consociations, &c., into Massachusetts, makes mention of one attempt of that kind in the western part of that State in 1808, and of another made soon after in Hampshire county. 'As a *third* attempt of a similar kind, I refer you,' he says, 'to the famous undertaking of the leaders of the orthodox party in 1815. In 1814 a body of orthodox ministers assembled in Dorchester. There were *twenty-four* belonging to this Commonwealth, as delegates from *twelve* ministerial associations. They called themselves the General *Association of Massachusetts*, by what right, I am unable to determine.' (pp. 29, 30.)

The plain inference from this quotation is, that no such body as a 'General Association of Massachusetts, or of Massachusetts proper,' was then in existence up to 1814.*

But, further, it is said this Dr. Worcester, of Salem, was an *orthodox* man; if so, I wish the following fact explained. In the *Christian Disciple* for 1820, a Unitarian periodical published in Boston, p. 229, it is said, '*The Convention of Congregational ministers of Massachusetts* met in the new court-house. Dr. Bancroft, moderator, *Rev. Dr. Worcester, of Salem*, was chosen second preacher, the annual discourse by the Rev. Dr. Bancroft, of Worcester.' This Dr. Bancroft I take to be the Dr. B. of Worcester, who published a volume of Unitarian sermons about the same time. If the Dr. Worcester in question was as *orthodox* as the Recorder would have his readers suppose, I would fain know how he come to be in an association of ministers, with a Unitarian at its head.†

Again, I desire to be informed how an association of *orthodox* ministers came to form a society, and place a Unitarian at its head; and why they continued men of the same denomination there for fifteen years in succession? and why, if the Massachusetts Temperance Society was *orthodox*, how it happened that the Unitarians came to have the direction of it, so as to render it necessary to form a new society on religious considerations?

Again, 'the Massachusetts Society was instituted for the suppression of intemperance, [by] a radically different course from that adopted by the American Society—[viz.] the pledge of total abstinence.'

This logic reminds me of an anecdote of an Englishman and Frenchman. The latter claimed that England was indebted to France for all her improvements; but examination and argument having driven him from 'pillar to post,' having compelled him to relinquish the claims of France to originality in almost every thing—the Englishman exclaimed, 'You are indebted to us for every thing, even for the *shirts* upon your backs.' But, exclaimed the Frenchman, in haste, '*We invented the roofle—the roofle.*'

So with the Recorder; though the *Unitarians* invented the *shirt*, the *orthodox* invented the '*roofle*.'

But, Mr. Editor, I am somewhat skeptical as to the *orthodox* origin of the '*roofle*.' The Encyclopedia Americana, a work, by-the-bye, from which I did not—as asserted by Mr. Recorder—*profess* to take my facts, though it is one among some *forty* others to which I referred, says, 'The necessity of [total] abstinence from the use of distilled spirits, was distinctly argued before the Massachusetts Society in May, 1826, but was not made an article of mutual agreement, [by the orthodox] until September of that year.'

But even this was not the first recognition of the benefit and necessity of *total abstinence*. The principle is fully recognised, 1818, in the sixth annual report of the Massachusetts Society, and distinctly alluded to in the review of that report, in the Christian Disciple, 1819, vol. i., p. 55, et seq.

The same principle is most fully recognised in a well-written essay *On the best means to be employed for the suppression of intemperance*, in the Christian Disciple for 1822, vol. iv. pp. 235-243; and distinctly alluded to in an address at the eleventh anniversary of the Massachusetts Temperance Society, by Rev. Henry Ware, jun., *On the criminality of intemperance*, reviewed in the Christian Disciple, vol. v. pp. 446-458.

But, says the Recorder, 'One did not properly grow out of the other, except as the *inefficacy* of the first formed, showed the need of a new society.'

Now, Mr. Editor, this cannot be so, unless the writer is willing to allow the truth of the remark in the Encyclopedia, that the cause of its limited operation was to be found in the fact, that the persons who conducted it had little religious influence out of New-England. That the *orthodox* have introduced many *new measures* into the Temperance Society, I do not deny; but they are measures which I presume their Unitarian neighbors would never be proud to own; things which form the most objectionable features at this time in that Society; and which have done more to retard its progress than every thing else united. Fanaticism, denunciation, and crimination formed no part of the Unitarian artillery; and we are indebted entirely to the orthodox for the introduction of this unchristian mode of warfare.

Who would suppose that with all these facts before them, any honorable man could be found, in 1832, so reckless as to pen the following paragraph, copied from the third annual report of the New-York State Temperance Society; and strange to tell, copied from thence into the North American Review, No. 78, p. 200, as a piece of *veritable* history.

'It is but some five or six years since a few individuals in the State of Massachusetts entered into an association for the purpose of sustaining and extending the principle of total abstinence from ardent spirits. From this humble beginning arose that mighty reformation,' &c.

If conduct like this does not justify me in saying that they availed themselves of the labors of others, and then refused to acknowledge their obligation, I know not what would.

But, further, the Recorder, with most wonderful condescension, acknowledges that it is probable that some 'books and tracts had been given away, and some young men assisted in obtaining education for the ministry, before the American Education and the New-England Tract Societies were established.'

This, Sir, is one of the last resorts of a vainglorious and boasting policy, from which even the Recorder does not seem wholly exempt. But why does he feel disposed to blink the truth? Why not state the facts? Why not tell his readers that before the year 1828 the British and Foreign Bible Society, from which the American Bible Society copied, had printed the Bible in *fifty-eight* languages in which it had never before been printed; that they had made *thirty-eight* new translations, and five retranslations, and reprinted *forty-two* translations made by others; that among these languages were the Welsh, Gælic, Manks, Basque, Breton, Hebrew, Ancient and Modern Greek, Ancient and Modern Armenian, Arabic, Coptic, Syriac, Carshun, Esquimaux, Mohawk, Ethiopic, Malay, Turkish, Hindostanee, Greenlandish, Amharic, Persian, Latin, Albanian, and every modern tongue of Europe; but that in the mean time the American Bible Society had published the Bible in only three languages, and those all modern. The answer to this is plain. It would lead his readers to doubt the supereminency of their own dear selves.

The Recorder seems to suppose, Mr. Editor, that some of your correspondents have taken 'the *orthodox* Congregationalists of New-England,' under their especial care and supervision, in order to prevent them from 'indulging in vanity and self-conceit.'

I would, Sir, that they might be enabled to accomplish so desirable an object; I would that another *Nova Anglicana* might arise in his strength, to teach those who dwell in glass houses the danger of throwing stones. But even your humble correspondent will at all times be ready and willing to contribute his mite for this purpose, with a sincere desire that it may tend to convince the public of the superior excellences of that Church, whose ministry has an apostolic succession,—whose members worship with a liturgy, teaching doctrines pure and undefiled, which has been consecrated by the use of saints and martyrs, the great and good in all ages of the Christian Church; a liturgy which will elevate the feelings of the cold and formal Christian, will check the turbulency of a rank superstition, and tame the unbridled license of a wild fanaticism. And that this may be the tendency of all that you, Mr. Editor, or your correspondent may do, is, and ever will be, the earnest prayer of

Juris Consultus.

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* But further, did not the writings of Dr. Spring, Dr. Channing, and the Hon. John Lowell, arouse the attention of the public, and effectually prevent the establishment of any pretended *general* association? I confess I am not very intimately acquainted with all the tortuous windings of the *orthodox* ecclesiastical bodies of Massachusetts; but this much is certain, that if the orthodox clergy of Massachusetts, before 1835, had pretended to form a body, which they called the 'General Association of Massachusetts proper,' it is further evidence of the truth of my charge, that they assumed names to which they were by no means entitled.

† Or is it true, that up to the year 1820, if not later, there were no separate meetings of the orthodox and Unitarian clergy, but both met together in convention, and association, and thus it happened that an orthodox man was found in suspicious company. If so, by what authority does he call such a meeting *orthodox*? The *Recorder* should have been more explicit on these subjects. He should have remembered that there are sins of *omission* as well as commission. But nothing better could be expected of a man who, through evident design, or an unpardonable negligence, quotes *one* out of forty works to which his opponent refers, and tells his readers that this is the work 'from which the reviewer *professes* to take his facts.'

For the Churchman.

THE MISSIONARY BISHOP IN ILLINOIS.

Bishop Chase, before sailing for England, requested Dr. Kemper to take charge of his Diocese while he was absent. In accordance with this request, Bishop Kemper has already visited Illinois; and should the following account of his proceedings contain any new information, its insertion would doubtless gratify many of your readers, especially in his old parish, where every paragraph of good tidings from their last well-beloved rector, renders the Churchman doubly acceptable. The suggestion in reference to Alton is particularly valuable, and I doubt not that place will soon be made a missionary station. The friends of Bishop Chase will read with intense interest and sympathy, that portion of the letter describing the calamity which has befallen his family in the absence of their natural protectors. It may be well to add that their address is, '*The Postmaster, Gilead, Branch county, Michigan.*'

For the account in the following extracts, I am indebted to a letter from our mutual friend, the Rev. Samuel R. Johnson.

'*Jacksonville*, (*Illinois*,) *January* 11, 1836.

I am at present with the Bishop at Jacksonville, after having visited Indiana along the Ohio, and up the Wabash as far as Tenehaute, and having tarried a Sunday or two in St. Louis. The church here was consecrated on Saturday, the 9th, and the Rev. Mr. Batchelder instituted on Sunday, the 10th.

I visited Alton the Sunday after Christmas. It is a very important spot, full of business, life, and all activity. The Episcopalians are among the wealthy and respectable of the place, and I doubt not it will afford a better support to an acceptable man than any other place westward, except St. Louis. There are some who stand ready even now to give fifty dollars a year. Fifteen hundred dollars are subscribed toward building a church, and they have a lot for the church site, which would sell for eight hundred dollars. If you could persuade some faithful and able man to go there, he would succeed at once. But a man who would fail at the eastward, would doubly fail at Alton.

Last week the Bishop, Dr. Darrow, and myself visited Springfield. The Bishop preached here to sixteen, and I to twenty-four people. But the mud and the water! It was a sufficient excuse for any men mortal not to venture out. We sometimes proposed shaking hands before we ventured on, as having faint hopes of all reaching the other side. I was generally so occupied with my own movements that I did not look up; but I several times heard the Bishop's cheering voice, "Don't be frightened, Mr. Darrow, I see your hat yet."

But poor Bishop Chase! Perhaps you have already heard of his misfortune. Burnt out of house and home! and he away from his family; the eldest son, who took the management in his absence, gone to Hartford to complete his education; and winter just begun! The house took fire at night; the top of the chimney, built of rude turf and sticks, and dried by time and heat, caught fire from some sparks. Much of the furniture was destroyed; the stoves to a great degree made unfit for service; and many of those things most necessary for their comfort for the winter were consumed. Some of the bedding, and some books, and most of the Bishop's manuscripts were most fortunately saved; and, happily, no lives lost.

Though the Bishop has his trials here, I hope God has good things in store for him, and the cause he holds most dear in England.

To-morrow for Beardstown. Mr. Darrow visits Peoria from there, and the Bishop, Rushville, with me. I tarry there a week, while he goes on to Alton. Thence he goes to St. Louis and to Boonville. Mr. Minard goes with him there, and I parochialize in St. Louis during his missionary tour.

As ever, your friend and brother,

S. R. Johnson.'

Norwalk, February, 1836.

For the Churchman.

Mr. Editor,—I was truly gratified to perceive by your last number, that an effort had been made to raise a "free Episcopal church for colored people." There are many benevolent individuals in our Church whose wishes and prayers have long been directed toward this object, but the want of a competent and authorized person, a clergyman willing to take the lead in the enterprise, rendered all attempts unavailing. That want is now removed, and the friends of the cause may rejoice that one eminently endued with the self-denying spirit of the missionary has entered on this much neglected field of labor. May his hands be strengthened, and his heart encouraged in this work of Christian philanthropy. In a colored population of not less than 17,000 there is but one Protestant Episcopal church; and that too in a city where Episcopalians are distinguished for wealth, numbers and influence. It is evident that there has been a most lamentable indifference, on the part of our communion, no less than of others, on this subject. And whether we consult our interest or duty, it certainly is unsafe for this state of things to continue longer without a vigorous effort to alter them. If the religious condition of this portion of our community should be overlooked, as it hitherto has been, by our Church; should there be withheld from them that evangelical faith and apostolic ministry, of which we are the repositories, who may predict the increase that would thence arise to the already alarming amount of fanaticism and error in our city? The call on Churchmen for a faithful performance of duty here, we conceive to be peculiarly strong at the present period. The dissemination of religious truth, such as we enjoy, is the best and surest safeguard against the wild and fluctuating spirit of the times. But, in addition to this, there is an appeal to be made to the humane philanthropist. Let such a one make a tour through the upper wards of this city, and he could not fail to see that, amid all our works of charity and love, we have indeed strangely overlooked the poor colored man. In conclusion, we doubt not that this subject will present itself favorably to the judgment, the heart, and the conscience of every consistent Episcopalian and philanthropist.

W.

For the Churchman.

FASHIONS IN RELIGION—CALVINISM, UNIVERSALISM, ETC.—HEARING PRAYER—SERMONS, ETC.

Fashion hath an amazing power over the human mind. Unhappily its influence is as great in religion as in dress. The celebrated Calvin, from a sour, morose, vindictive disposition, ran eagerly into the doctrine formerly taught by St. Austin and St. Bernard concerning the absolute, unconditional decrees of God in matters of religion. They taught that he had elected some few to eternal life, in order to show his mercy; but that to display his justice he had reprobated the far greater part of mankind, and consigned them over to eternal misery. In neither case having any regard to the good or evil, the sin or holiness of the creature.

Calvin's learning, violent opposition to the Pope, and dogmatical tone which he on all occasions assumed, gave him great influence among the reformed divines. The pulpits and press soon caught the infection. Little could be heard or read in divinity but absolute election and reprobation, irresistible grace, and the nothingness, the less than nothingness of good works. For some presumptuously taught that good works, instead of promoting salvation, only sunk the reprobate deeper in eternal misery. The writings of St. Paul were perverted to establish this mischievous heresy, and St. James was almost banished from the canon of Scripture. Calvin's opinions became the sole standard among those who called themselves Protestants, by which to interpret the Bible.

To this day the grand error of Calvin's religion subsists, and salvation and its contrary are supposed to be fixed by an eternal decree, without any regard to the actions of men. With some the old superstructure remains on its old foundation just as it was; the abettors of it being so persuaded of its sanctity, that they would sooner move St. Paul from his apostolate than Calvin from his dictatorship.

Others, keeping the foundation of absolute decrees, have varied the mode of the building they have reared on it; they reprobate none, but extend the election to eternal life not only to men of all ranks and conditions, but of all characters. They tell us that *all men shall be saved*, and that without regard to their good or bad qualities; at least, that none shall be punished for their evil lives, but that all shall some time or other, and some how or other, be made holy whether they will or not; and carried to heaven, and made happy there, whether they will or not.

The same doctrine of absolute decrees hath reached the schools of Socinus, of infidelity, and its sister Unitarianism; and we hear of moral necessity, of the liberty of necessity. What is meant by these phrases will be hard for common sense to determine, while necessity must inevitably destroy both morality and liberty, and leaves no room for the judgment of God.

When the blessed Saviour was asked whether there were few who should be saved, he did not answer the question whether few or many; but he plainly declared that some would fail of entering in at the strait gate which leadeth unto life. Who then shall determine a point which Christ thought was improper to be determined? This is a matter which God hath reserved to himself to be determined at the day of judgment, when the secrets of all hearts shall be known, and God shall vindicate his ways before men and angels.

That all are redeemed by Jesus Christ, and put into a capacity of being saved by him; and that all who believe in him are thereby put into a state of salvation, in which, if they continue to the end, they shall obtain eternal life, we know, because God hath told us. Whether few or many will avail themselves of the redemption of Christ, so as to be saved by it, is another question; a question on which God hath made no declaration to us.

In the time of their present life he proclaimeth pardon and salvation to sinners, on their faith in the atonement of Christ, and repentance from the works of sin and death. How, under this faith and repentance, we are to walk and please God, the Apostles of his Son, under the inspiration of the Holy Spirit, have told us. They earnestly entreat us to attend to the holy commandments they have, by the Lord Jesus, given to us, and to obey them in all things. We shall show our wisdom by doing so, and not by perplexing ourselves and others with curious questions known only to God.

Why should a man risk his salvation merely on opinion when he can have certainty? That he who obeyeth the Gospel shall be saved, we know with certainty, for God hath declared it. That he who disobeys shall be saved, is but matter of opinion; God hath not revealed it to us.

Reader, let such curious points alone; they will do you no good, and may do you much hurt, by keeping you easy and quiet in a way which, whatever your opinions may be, God hath condemned.

Avoid also another idle, and still more prevalent fashion in religion—the scheme of being perfectly good Christians, and fit for heaven, merely by hearing prayers and sermons, as though persons could be tickled to heaven through the ears. Hearing another pray is not praying. Unless you join in the prayers of the Church they do nothing for you; no good can come from sitting and gazing. The worship of the Church is such that the whole congregation can join in it, and put up their prayers and praises to God with their own hearts and lips; they are not left to the expedient of having another pray before them in such a manner as he shall choose; but being acquainted with the petitions and praises to be then addressed to God, they are at liberty from all avocations, to exercise the full spirit of devotion in expressions best adapted to that purpose.

Stand not, therefore, at the prayers of the Church, as though you were an unconcerned or uninterested spectator, examining whether your minister prayed well, and had the true gift of prayer. This looks too much as though you thought yourself on an equal footing with your Maker, and had no humility to express before him. Remember He is in heaven, you are on earth. Remember also you are a sinner, and need his forgiveness, and without his forgiveness must be miserable for ever.

Bow, therefore, your body before him; bend the knee in deep humility, in open testimony to all men that you do bow and bend every desire, and thought, and faculty of the heart and soul before him, whose divine majesty filleth heaven and earth; who is the author and giver of every thing to you for soul and for body; who is merciful, and will receive the penitent to pardon and life everlasting, through the atonement of Jesus.

And give me leave to ask why people are so delighted with sermons, as though the whole of Christianity lay in hearing a variety of preachers, probably of discordant sentiments. Too often you will be entertained with mere matter of opinion, possibly an harangue upon politics, instead of a Christian sermon to conduct you in the way to everlasting life.

Unless, my readers, your religion mends your heart, fills it more and more with the love of God and man, builds you up in faith and holiness, it does nothing for you to any good purpose, be your opinions or politics what they may.

Unless your religion root out all the serpentine dispositions of Satan from your hearts, pride, and malice, and envy, and hatred; unless it purifies you from the foul works and desires of the flesh and of the world, from all inordinate and sinful affections, from covetousness and love of the world and of sensual pleasure, from ambition, vain-glory, selfishness, fraud, hypocrisy, deceit, &c., it is vain and useless.

If opinion will do this, opinion is a very good religion, and a man may safely rest his soul on it. Nothing but such tempers and practices will keep a man out of heaven; and if he could go to heaven with these tempers, he would need no religion at all; nothing else needs to be remedied in him.

To do this for us is the design of Christ's redemption, by which he bore the punishment of our sins, paid the penalty which divine justice exacted, and made it possible for God to pass them over. That this might be done in us is the reason why Christ instituted his Church, that we being born again into it by the "washing of regeneration and the renewing of the Holy Ghost," might, under the inspiration of that blessed Spirit of holiness, live the life of Christians, the life of faith, and through obedience to God, become fit for his heavenly kingdom.

To this kingdom, O heavenly Father, conduct us all by thy Holy Spirit, the Comforter, for the sake of thy love in Christ Jesus the Redeemer.

Catholicus.

For the Churchman.

ONDERDONK ON REGENERATION.

NO. II.

Mr. Editor,—The most important feature of the Essay is that it maintains that men are called sons of God in Scripture, in virtue of the change of heart, as a distinct and separate ground of sonship. At the same time, however, he acknowledges that this change cannot take place perfectly until death; that it includes the whole progress of our holy change, from its commencement to its completion. Now is not the inconsistency here palpable? If this life is a *process of regeneration*, then how can we be sons here? How can we be children in virtue of a change which has not yet been accomplished? Evidently they who become sons in virtue of this regeneration, can be only those who are "the children of God, being the children of the *resurrection*."* And, indeed, if the author of the Essay would limit his application of the term moral regeneration, to that process of change of which the resurrection is the accomplishment, he should find in me, at least, no opposer. For it would then be, what I am persuaded the birth of the resurrection really is, the antetype of baptism; baptism being its full and only representative in this life. But the "Essay" admits not of this explanation: for it not only maintains that the subjects of the "moral regeneration" of which it treats, are truly born, and become sons, but also *bring forth fruit of this new birth* in this life, and before baptism. The inconsistency, therefore, lies upon its hands. Moreover, it makes this moral new birth to admit of degrees; it may be increased or diminished. But how can there be degrees in *sonship?* I can conceive how there may be gradations of maturity *previous* to birth, and also of *filial qualities* after birth; but to comprehend how we can be more or less *born* puzzles me. Again, there is inconsistency in placing sonship upon the ground of this moral change. And this last position excludes the plea, that this moral change may be called a new birth, as representing or typifying the complete change which takes place at the resurrection; for it is as inconsistent with a *type* of the new birth that it should admit of degrees, as it is with the thing typified itself.

Leaving the question of the self-consistency of the "Essay" in this predicament, I proceed to consider the proposition, that the Scriptures represent men as being children of God, or regenerated upon the ground of the change of heart alone, independent of baptism. In endeavoring to establish this proposition, the main argument of the "Essay" is laid upon a collection of texts which apply the expressions, "born of God," "children of God," &c., to persons, (in the Church) in reference to their moral and pious standing; but only two texts are produced under the direct argument, that such language is applied to persons *not in the Church*. Of the former class of proofs are the declarations of our Saviour to his disciples: "Blessed are the peace-makers, for they shall be called the *children* of God:" "Love your enemies, bless them, &c., that ye may be the *children* of your Father which is in heaven." And the exhortation of St. Paul to the Corinthians,—"Wherefore come out from among them .... and I will be a Father unto you, and ye shall be my *sons* and my *daughters*, saith the Lord Almighty. Having, therefore, these promises, dearly beloved, let us cleanse ourselves, perfecting holiness in the fear of God." Now, let it be observed, that the point asserted in these passages, is not that the change of heart is a new birth, but simply that those who become the subjects of it may be called the children in some additional sense to what they were before; and the former point the "Essay" draws *by inference* from this. But is this a valid inference? Because they may be called *children* in a sense not necessarily contained in baptism, does it, therefore, follow that they must be called so in virtue of some other birth? A most obvious and familiar usage of language will answer in the negative. Nothing is more common than to apply a term of this kind, whether of office or relationship, *in a distinguishing or pre-eminent manner*, to such as fulfil the duties of such office or relationship *well*. We call him a son or a citizen, by way of distinction, who is a *good* son, or a *good* citizen. And we go farther, and pronounce him to be *no* son, or *no* citizen, who, standing in either of these relations, fails to perform the duties that attach to it. But do we mean by this language that the proper discharge of these duties is a separate ground of sonship or of citizenship? And would it be considered good reasoning to conclude that, therefore, one person regarding another with filial affection, becomes thereby, in any sense, his son? or that an Englishman possessed of all the qualities of a true republican, becomes thereby, in any sense, a citizen of these United States? Yet precisely of this character, if I judge rightly, is the argument now under consideration: which occupies the main portion of what is said under the head of "*Moral Regeneration*," and is the main prop of that distinguishing doctrine of the "Essay." Because the Scriptures, speaking of those confessedly in the Church, calls them sons, (or children) in a sense distinct from baptism, therefore, says the "Essay," they recognise a ground of sonship independent of and separate from baptism. Let us apply this argument to another case. St. John says, 1 Ep. v. 1. "Whosoever believeth that Jesus is the Christ is *born of* God." Here, then, we have persons spoken of as born again, in a sense distinct from the *change of heart* as well as from *baptism*. Shall we conclude from this that *intellectual belief* (for nothing more is contained in the *language*, although much more, as also in the cases adduced in the "Essay," is implied in the *thing*,) is a separate and independent ground of sonship too? And shall we have a theory maintaining baptismal regeneration, moral regeneration, and intellectual regeneration, as three distinct new births? Seriously, I think the last might be defended as well as the second. But enough has been said to show that this argument is inconclusive. Let me only add, that by the same reasoning might be made out a separate ground of *apostleship* from that of *consecration*, from the expression of Paul in 1 Cor. xv. 9, "For I am not meet to be called an apostle, *because I persecuted the Church of* God:" thus making love for the Church a separate ground of apostleship; and also another ground of *widowhood* distinct from that of losing a husband, from 1 Tim. v. 3., "They that are widows indeed." Such is the force of those texts upon which this doctrine of "moral regeneration" is mainly attempted to be established.

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(*To be continued.*)

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* Luke xx. 36.

For the Churchman.

Mr. Editor,—At the last meeting of the Domestic Committee of the Board of Missions, a letter was read from the Right Reverend Bishop Kemper, dated Rushville, Illinois, Jan. 15, 1836; and the Committee, by a vote, directed the Secretary to furnish, for publication in your paper, the following extract from it.

"I have seen as yet but a small portion of these three States, but I have seen and heard enough to convince me that with the approbation and support of the Church, I could, in the course of twelve months, most usefully locate one hundred clergymen. This opinion I have expressed to judicious and intelligent men, who have assured me that my calculation is a moderate one.

'Yes, Sir,' exclaimed a worthy communicant of this place, 'we want, at present, in Illinois, at least fifty ministers of our Church;' and Judge Worthington, with whom I have just been conversing, informs me that the early settlers of Kentucky were Episcopalians, and that the vast majority of its inhabitants would still be so, had they not been left for more than thirty years without Episcopal administrations."

THE CHURCHMAN.

SATURDAY, FEBRUARY 20, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Bishop Kenrick's Letter.—The Origin of the Church of England.—We come now to the third head under which we proposed to arrange our remarks on Bishop Kenrick's letter; and, lest it may be thought that we bestow on the following passage an attention disproportioned to its importance, we beg it may be considered that we do but embrace a convenient occasion for illustrating an interesting portion of history.

"Can the children or the descendants of the English Church forget that, under God, they owe to the truly great Gregory the knowledge and blessings of Christianity? I would willingly hope that the sects who are now separated from the communion of the Church, will secure to themselves unity in faith and worship, by admitting the mild, and paternal, and conservative power of the pontiff."

To the same effect the Editor of the Banner asserts:

"About three centuries ago there was in that country, [England] but *one single religion*. The entire nation was as one great family, obeying the same authority—that of the Roman Pontiffs—believing the same doctrines—those of the Catholic Church of Rome, and observing the same practices. *The government of this English Catholic Church had always been vested in the hands of its prelacy and priesthood—and always in conjunction with the chief ruler of the sacred fold, his holiness, the Pope. It had at all times been understood, that to this prelacy and priesthood, in virtue of their divine commission,* Jesus Christ *had confided the care of the faithful, and the regulations of the order and interests of religion.* Similar to this was the state of ecclesiastical rule throughout the entire of Christendom. *Obedience to the Church of Rome was professed and observed by all;* there was no division, no discrepancy; peace, harmony, and unity prevailed until the era of the Refosmation.

"*From the conversion of England to the Christian faith down to the reign of its eighth Henry, the strictest subordination to the supremacy of the Pope in spiritual matters existed.*"

Now, in reply to the paternal invitation of the Bishop, the confident assertion of the Banner, and all similar insinuations, we propose to show that a catholic Church, tracing its origin to apostolic times, existed in Great Britain before the time of Gregory the Great; and this Church, though conjointly with the Church of Rome a branch of the one Catholic Church, was yet independent of the Bishop of Rome.

If this proposition is substantiated it will follow—

1. That the government which the Bishop of Rome afterward exercised over the Church of England was founded in usurpation.

2. That the Reformation, on the part of the Church of England, was nothing more than a resumption of her original rights and a restoration of primitive order.

Or to express these inferences in different words, it will be found that the Church of England never seceded from the Church of Rome: that she reformed in virtue of rights derived from the Apostles, and recognised by the Council of Nice; that the schism existing between the two Churches must be charged upon the Bishop of Rome, who arrogates to himself authority which will not stand the test of Scripture or antiquity, and that, consequently, the only "return" which can be, must be made by Bishop Kenrick and his brethren, whom we ought to invite to come back to the Catholic Church, as represented by the Council of Nice, before its unity had been violated by the encroachments of the Roman Pontiff.

The proposition which we advance has been abundantly substantiated at sundry times and by divers authors; especially by Archbishop Parker, in his Antiquitæs Britannicæ; by Archbishop Usher, in his Primordia Ecclesiæ; and by Bishop Stillingfleet, in his Origines Britannicæ; to which learned works we may refer such as are desirous of full information. It will suffice for our present purpose to begin with the last-named author, as our guide, and adduce a few of the authorities which he quotes in regard to the origin of the British Church.

"Eusebius," he says, "in his third book of Evangelical Demonstration, undertakes to prove that the Apostles, who first preached the Gospel to the world, could be no impostors or deceivers, and among other arguments makes use of this, 'that although it were possible for such men to deceive their neighbors and countrymen with an improbable story—yet, what madness were it for such illiterate men, who understood only their mother tongue, to go about to deceive the world by preaching this doctrine in the remotest cities and countries?' And having named the Romans, Persians, Armenians, Parthians, Indians, and Scythians, he adds, particularly, that some passed over the ocean, επι τας καλουμενας Βρεττανικας νησας, to those which are called the British Islands. From whence he concludes, that some more than human power did accompany the apostles, and that they were no light or inconsiderable men, much less impostors and deceivers. So Theodoret, speaking of the nations converted by the apostles, expressly names the Britons, and afterward speaking of Spain, adds that, "St. Paul brought salvation to the islands that lie in the ocean," evidently meaning the British Islands. St. Jerome gives a similar statement. Clemens Romanus says, "St. Paul preached righteousness through the whole world, and in so doing went, επι το τερμα της Δυσεως, to the utmost bounds of the west," an expression equivalent to Britain, and similar to that of Catullus, "Ultima Occidentis Insula.' Arnobius, also, speaks of the Britains as "the bounds of the Gospel to the west." Origen, "That the power of Christ was seen in Britain as well as Mauritania." Add to these the testimony of Tertullian, who lived in the second century. In his treatise against the Jews, he speaks of "places which proved impregnable to the Romans, but were yet subjected to Christ." And, a little after, we quote from Camden's Britannia, he says "Britain lies surrounded by the ocean. The Mauri and the barbarous Getulians are blocked up by the Romans for fear they should extend the limits of their countries. And what shall we say of the Romans themselves, who secure their empire only by the power of their armies; neither are they able with all their force to extend their empire beyond these nations; whereas the kingdom of Christ and his name reaches much farther. *He is every where believed in, and worshipped by all the nations above mentioned.*" "Thus, also," adds Camden, "St. Chrysostom, speaking of the Christian religion in this Island, says: 'The British Isles, situated beyond our sea, and lying in the very ocean, have felt the power of the word, (for churches and altars are erected even there.') And again the same author: 'How often in Britain have men eaten the flesh of their own kind? now they refresh their souls with fasting.' St. Jerome, likewise: The Britons, who live out of the world, if they go in prilgrimage, will leave the western sun and seek Jerusalem, known to them only by fame and the holy Scriptures.'"

Now, in our judgment, the testimony of Tertullian is enough to prove that the Gospel was preached in Britain in the times of the apostles: that of Eusebius, that it was preached there by some of the apostles in person: and that of Clemens Romanus, that this apostle was Paul. We believe the impartial reader will be inclined to say with Bishop Gibson, in his edition of Camden, "From these authorities, (especially that of Clemens Romanus,) it follows not only that the Gospel was preached in Britain in the times of the apostles, but that St. Paul himself was the first preacher of it. This is further confirmed by observing that from the time of his being set at liberty, in the fifth year of Nero, to his return to Rome, were eight years, which the ancient writers of the Church generally agree were spent in western parts; that having taken leave of the eastern parts, and assured them they should see his face no more, it cannot be supposed that he returned thither, but that he employed his time in planting the Gospel elsewhere; and that Gildas" (an ancient *British* historian and not a Saxon) "saith, 'The Gospel was here received before the fatal defeat of the Britons by Antonius Paulinus, which was the seventh or eighth year of Nero, that is, the third or fourth of those eight years which ancient writers say St. Paul spent in the western parts.'" And yet in the teeth of these testimonies, Dr. Lingard is pleased to say that the evidence of the apostle's having been in Britain is "most slender," "all ambiguous and unsatisfactory." Another Roman Catholic, however, Mr. Cressey, in his Church History of Brittany, is of opinion, "that within the space of *eight* or *nine years after our* Saviour's ascension, the zeal of the primitive Christians might have carried some of them so as to make them messengers, even as far as Brittany, of the blessed news of salvation."

Whoever weighs these testimonies will find ample reason to believe that the Church was planted in Britain in the times of the apostles. So firmly indeed was it established, and so extensively had the Gospel spread, that as early as the year of our Lord 176, Lucius, a king of Britain, and several inferior kings, were numbered among its converts. This event happened only ten years after the martyrdom of Polycarp, who was appointed to his Bishopric by St. John; a time when the Church, wherever it existed, was but little removed from the apostles. From the best account that can be had of Lucius, it would seem that he had been converted by comparison of the Christian and Druidical modes of worship, and that the event had probably been accelerated by the recorded miraculous interposition which was then bruited, in behalf of Marcus Aurelius. "Through the instrumentality of British Christians he became," says Archbishop Parker, "imbued in Christian doctrine, and resolved to organize his kingdom on the Christian model. For this purpose, and in order to have the best information he could obtain, he sent two ambassadors, Elvanus and Medwinus, to Eleutherius, bishop of Rome, requesting to receive from him Christian baptism, and further directions for the ordering of his kingdom." This fact furnishes conclusive evidence of the early prevalence of Christianity in Britain. Little later than the middle of the second century, the Gospel had been so long established in Britain as to have flourished, and in some measure declined; for it seemed to have been the desire of Lucius to obtain it in its highest purity, that induced him to send to the imperial city, where Eleutherius who was but the eleventh in succession from Linus the first Bishop of Rome, and contemporary with the apostles, and who would therefore be likely to give him the most authentic information. Other accounts say that he was offended with the poverty and meanness of the Christian ministers in Britain, and sought in the imperial city instruction more suited to a king. The most important feature of the narrative, is, that at this early period a king of Britain should have been indoctrinated in his own country in the rudiments of Christianity; and "no man," says Archbishop Usher, "who considers the strict alliance and frequent commerce subsisting between the Britons of the Roman province and the city of Rome, will see any necessity in the account for recurring to the primacy of the Bishop of Rome."*

In the year 314, we find a deputation of the British bishops attending the Council of Arles, the decrees of that Council being subscribed by Eborius, Bishop of York, Restitutus, Bishop of London, and Adelphius, Bishop of Colchester. This fact is of twofold importance; first, as an evidence of the number of bishops in Britain. "It being customary," says Bishop Stillingfleet, "to send but one or two out of a province where they were most numerous;" and secondly, as an evidence that the succession of bishops had been duly preserved. The apostolicity of Churches is rested by Tertullian (de Præscript. Hæret. c. 32,) on the "succession of bishops from the apostles," and unless such a succession had been at the time accredited to the British bishops they would not have been received in the Council of Arles.

This Council of Arles, by-the-bye, affords conclusive proof not only that the British Church was at this time independent of the jurisdiction of Rome, but that the figment of papal supremacy was equally unknown to the Continental Churches. At the present day it is accounted a distinguishing prerogative of the Pope to confirm the decrees of a council, and without such sanction the decrees are considered invalid. But the Council of Arles, at which the Bishop of Rome was not present, did not defer in any way to his authority, and appear to have been entirely unconscious of the prerogative which, in later times, he has ventured to arrogate. *Quæ decrevimus communi concilio, charitate tuæ significaremus, ut omnes, sciant quid in futurum observare debeant. We would inform our brother of Rome what we have decreed by common consent, in order that all may know what they should observe for the future.* In other words, the bishops assembled at Arles pass their decrees among themselves, by common consent, and independently of the Bishop of Rome; and then acquaint the Bishop of Rome, as a brother bishop, with what they had done, and ask him, not to confirm them, but simply to publish them. "Would such a message," says Bishop Stillingfleet, "from a council have been borne since the papal supremacy hath been owned? Nay, how saucily would it have looked in any council within the patriarchates of the East, to have done so? But these Bishops of Arles knew no other style then but *charitate tuæ;*" [a phrase implying fraternal equality, and not filial subjection,] "and they signify to the Bishop of Rome what they *had already decreed*, but not what they had prepared for him to *confirm*. And they are so far from owning his authority in calling them together, that they tell him they were assembled at the emperor's command, and were so far from expecting directions *from him*, that they tell him they had a divine authority present with them, and a certain tradition and rule of faith. They wish, indeed, he had been present with them, and to have judged together with them. Was this to make him sole judge [for the confirmation of the decrees?] Or could they believe him at the same time to be their supreme head? They would have been glad of the company of their brother of Rome, as they familiarly call him; but, since his occasions would not permit his absence from home, they acquaint him with what they had done, and so send him an abstract of their canons, as may be seen at large both in Sismondus and Baronius. By this," continues the learned author, "we see what opinion the British bishops and their brethren had of the Pope's supremacy."

The famous Council of Nice was held in the year 325. This was the first universal council, and no pains were spared to obtain a full representation of bishops from all parts of the Christian world. That distance might be no objection, conveyances were provided, and orders given for defraying the expenses of all bishops who might choose to attend. The imperial edict was published in all the provinces of the empire, and the fleet which lay on the coast of Britain to protect it from the Franks and Saxons, who were then troublesome, would afford a ready passage for the bishops of Britain. As we find them attending a council of inferior importance a few years previous, and as we find Eusebius declaring that the most eminent bishops of all churches, as well of Europe as Asia and Africa, were present at the Council, there can be no rational doubt—though from the confused and imperfect state of the subscriptions, it is impossible for recent historians to give the names of all the bishops in attendance that the British Church was represented, and had its agency in passing the famous canon which determines the equality of bishops, and effectually silences the claims to supremacy arrogated by the bishop of Rome. Our Romanist brethren are offended because we call them Romanists and Papists, and refuse to cede to them the term "Catholic," as their distinguishing title. If they ask a reason of this procedure we may point to the Nicene Council: we call this a Catholic Council, and we call those Catholics who abide by its decrees; and if the Romanists would go back to this Council in whose infallible inspiration they profess to believe, and adjust their creed by the standard of its canons, we will for ever renounce the terms Romanist and Papist, and greet them as good Catholics. The fifth and sixth canons of this Council afford a test which no Romanist can stand; they confirm the rights of provincial churches to manage their own affairs, and by failing to recognise, in effect deny the superiority of the bishop of Rome; and if they had been passed in the present century, would be, in plain terms, the death-warrant of the papacy.

The occasion of the fifth canon was this. The Council of Arles had decreed that a person excommunicated by one bishop should not be received into communion by another. Many, as may be supposed, felt themselves aggrieved by the operation of such a canon: the sentence which was given by one bishop was not always approved by others; yet was there no relief: the aggrieved individual was forced to submit; and bishops were subjected to similar grievances from the metropolitan as their ecclesiastical inferiors were from them. Here then was felt the necessity of the right of appeal to some superior power, and the Council of Nice was called on to decide where that power was lodged. And to whom did they direct the appellants to refer for redress? To the Bishop of Rome? No, but to a *provincial synod*, which they decreed should be held in the provinces twice a year, in spring and fall, for the arbitration of differences. This canon was afterward ratified at the Council of Chalcedon, the Council of Antioch, and several subsequent Councils. The effect of it was to decide that "all causes are to be heard within the province." "No jurisdiction," adds Bishop Stillingfleet, "is mentioned by the Council of Nice beyond that of a metropolitan, those only excepted whose rights are secured, according to the *prescription* then in use, in the following canon. For if any other superior authority had then been known, *that* was the proper place to have inserted it, where the right of appeal is determined, that being the most plausible pretence for removing causes to a superior court; and it is impossible that the Nicene fathers should have stopped at provincial synods if they had known or believed that Christ had appointed a vicar on earth who was to be the supreme judge in all ecclesiastical matters: for it would have been as absurd as if our judges should declare that all causes are to be determined in the county courts, when they know there are superior courts of judicature appointed in Westminster Hall."

Thus, by the fifth canon of the Council of Nice, the last resort is placed in the provincial synods. In the following canon, however, an exception is made, the nature and occasion of which we go now to explain. At this time there were three dioceses, in particular, of great size,—those of Alexandria, Antioch, and Rome. The Diocese of Alexandria comprised three distinct provinces, viz. Lybia, Egypt, and Pentapolis. The Diocese of Rome consisted only of a part of Italy, and comprised ten provinces, more populous, though far less extensive than that of Alexandria. The Diocese of Italy was even long after this a separate diocese, "the head or chief city of which was Milan, and the bishop thereof as much a primate or patriarch as any other, as is acknowledged by all writers, even those of the Romish Church, who have abounded with ingenuousness as well as learning. The testimony of De Marca in this case is as good as a thousand, who says, (De Concord. l. 6, c. iv. sec. 7,) that the city of Milan was the head of the italic dioceses; that the bishop thereof was a primate, and that the Pope had nothing to do with the ordination of him for many ages." (Dawson, Origin of Laws.) The respective heads of these dioceses had been long in the habit of exercising a patriarchal authority over the bishops in their several provinces, and if the fifth canon had been left to stand without qualification or restriction, the bishops of these provinces might, under its sanction, have disowned the authority of the respective patriarchs, and had recourse instead to a provincial synod. To prevent this, and in order to secure to the patriarchs of Alexandria, Antioch, and Rome, the powers which prior usage had conferred, the Council of Nice passed another canon, the words of which are, "Let ancient customs prevail, for the Bishop of Alexandria to have jurisdiction over Egypt, Lybia, and Pentapolis, because the bishop of Rome hath a like custom; likewise in Antioch and other provinces let the privileges of churches be observed; let no man be made a bishop without the consent of his metropolitan. If differences arise, let the majority of votes determine." This canon is a hook on which every Catholic may impale a Romanist. One Romanist historian, who is now open before us, Cabassutius in his Notitia Ecclesiastica, tells us, "*Hujus canonis supplendum est initium, quod hic deest, ex vetustissimo codice canonum quo utebatur temporibus Julii Popæ Romanu Ecclesiæ;*" i. e. if we may be pardoned a little freedom in the rendering, "We must by all means furnish this canon with a beginning which it unfortunately wants, but which existed in a manuscript of the Roman Church in the days of Pope Julius." And what think you, gentle reader, is the beginning for which we are indebted to a manuscript of the Church of Rome? Only thus, "*Ecclesia Romana semper habuit primatum;*" "*the Church of Rome has ever had the pre-eminence!*" One cannot but smile in this, as in similar instances, to see how the Romanists and Unitarians play either side of the Catholic Church, the one adding to, and the other curtailing from the authentic records of antiquity. But it is *operæ pretium* or well worth the trouble of transcribing, to follow the learned Cabassutius. When the canon was read, he says, the whole synod exclaimed, "We all know that the supremacy is kept in store for the dearest child of God, the chief bishop of ancient Rome." And how think you, reader, he translates the clause, "*Quandoquidem et Episcopo Romæ hoc est consuetum?* Why modestly thus, that the Bishop of Alexandria was to retain his jurisdiction over the churches of Egypt, Lybia, and Pentapolis, "*quid illua ei jus tribuere solet Romanus Episcopus;*" because the Bishop of Rome is used to confer on him the right!" But our author is not to be blamed, having ancient precedent to plead in his favor; for it was in this way that the emissaries of Rome, as Bishop Stillingfleet tells us, "had the impudence to falsify this celebrated canon at the Council of Chalcedon."

Thus it appears that by the fifth canon of this famous universal Council, the highest authority in every section of the Catholic Church was thought to be vested in a convention of bishops belonging to that section; that the only exceptions—and these on the ground of prescriptive usage—were in favor of Alexandria, Rome, Antioch, and others, whose respective patriarchs were to retain their former privileges; and that, consequently, all churches not coming under these exceptions, may plead the sense of this ancient and universal Council, as having recognised and guarantied to them their just rights independently of the Bishop of Rome. "And here," says the learned author, whom we profess mainly to have followed, "we fix our *right* as to the *British churches*, that they were not under any *patriarchial jurisdiction* of the Bishop of *Rome* before the Council of *Nice*, i. e. that he never had the authority to consecrate the *metropolitans*, or *bishops* of these *provinces;* that he had never called them to his *councils* at *Rome;* that he had no *appeals* from hence; that the *British* bishops never owned his *jurisdiction* over them, and, therefore, our *churches* were still to enjoy their former *privileges* of being governed by their own *provincial synods*. It was upon this ground the *Cyprian bishops* made their *application* to the *Council of Ephesus;* because the *Bishop* of *Antioch* did invade their *privileges*, contrary to the *Nicene Canons*, pretending to a right to *consecrate* their *metropolitans*, which they knew very well was a design to bring their churches in subjection to him. The *Council*, upon hearing the cause, declared their opinion in favor of the *Cyprian privilege;* and not only so, but declared it to be *a common cause that concerned other churches, which were bound to maintain their own rights against all usurpation, and that no bishops should presume to invade another's province; and if they did usurp any authority over them, they were bound to lay it down as being contrary to the canons; savoring of worldly ambition, and destructive of that liberty which JESUS CHRIST hath purchased for us with his own blood.* And, therefore, the Council decreed *that every province should enjoy its own rights pure and inviolable, which it had from the beginning, according to the ancient custom.* This important canon is passed over very slightly by *Baronius* and others, but (Geograph. Sacr. Patriarch. Antiochen.) Carolus, *á sancto* Paulo *saith it proceeded upon a false suggestion*, although the Bishops of *Cyprus* do most solemnly avow the truth of their ancient privilege. (Lupus in Can. Ephes. p. 368.) Christianus Lupus *imputes the decree to the partiality of the Council against the Bishop of Antioch;* although he confesses they insisted upon the *Nicene Canons:* which even (Leo. Epist. 78, 79, 80, Ed. Nov.) Leo I., in his eager disputes with *Anatolius*, Bishop of *Constantinople*, pleads for, as *inviolable*, and as the *standard* of the *rights of churches*. And by the Council of *Ephesus*, all churches are bound to stand up for their own rights against the usurpations of foreign bishops." Origines Britannicæ, p. 106.

After this we find the British Church represented in the Council of Sardica, which was held in the year 347. The Council of Ariminum was held a. d. 359, at which three British bishops were present. This Council is remarkable for having reversed the decision of the Council of Nice, in respect to the proper divinity of our Saviour. They abolished, says St. Jerome, the use of the word "substance," denied the Nicene faith, and the world was surprised to find itself Arian: a valuable comment this on the decrees of General Councils, showing the necessity of examining into the motives under which they were formed, comparing them with the previous and catholic sense of the Church, and instead of regarding them as divinely inspired, reserving our Christian privilege of an appeal to the Scriptures, and trying them by that only infallible standard. It was the complaint, however, of Athanasius, the leading advocate of the Arian heresy in this age, that the Britannic churches adhered to the Nicene faith, and St. Jerome and St. Chrysostom in several passages make honorable mention of their agreement with other churches in the true faith. And as St. Hilary says that the Gallican bishops met at Paris, renounced the Council of Ariminum, and declared their adherence to the Nicene faith, there is good reason to believe that the British bishops did the same. We need not be ashamed, therefore, of the reproach to which they were exposed at Ariminum for poverty, when we find them thus distinguished for their purity of faith: especially as we find a Heathen historian, while he tells us that the provincial bishop lived in a meaner condition than those of the greater cities, especially Rome, warmly commending them at the same time for their temperance, humility, and modesty. Nor did the British churches show less fidelity in their opposition to the Pelagian heresy. That they were tinctured with it is certain; nor will this seem strange, when it is remembered that even at Rome the heresy was favored by a succession of Popes, Innocentius, Zozimus, and Xystus, and that had it not been for the prompt intervention of the African bishops, Pelagianism had spread with the approbation of the Roman See. But in the British churches the infection was neither of long duration nor great extent. For St. Germanus and St. Lupus, who were deputed by the churches of Gaul to visit Britain, testified on their return that "they left the Britons well settled in the ancient faith." Whatever leaven of the kind remained was removed on a second visitation, after which we have the authority of the venerable Bede, for declaring that "the British churches continued sound and orthodox.

In the middle of the following century the Roman empire began rapidly to decline, in consequence of the invasion of Alaric and Attila, with the Goths and Huns. Britain, at this time, suffered severely, her youth pressed abroad in the service of the Roman army, while at home she was exposed to the irruption of the Picts and Scots. In this extremity she called in the Saxons, who first repelled the invaders, and then turned upon the natives and reduced them to subjection. The Saxons at the time of the invasion were Pagans, but during the 150 years which intervened between this time and the mission of Augustine, there is good reason to believe that they had gradually, and to a considerable extent, imbibed the principles, and adopted the rites of the British Christians. The British preachers were numerous, and the names of not a few have been handed down to posterity as memorable examples of learning and piety. Among these may be mentioned St. Brendam, St. Columba, St. Gildas, the historian, St. Kentigern, and many others of less note. That such men would be unwearied to bring the Saxons to the knowledge and reception of their faith cannot be doubted. An incident, moreover, is mentioned by Bede, which helped not a little to facilitate so desirable an event. Ethelbert, one of the Saxon kings, married a granddaughter of Clothaire of Gaul, and brought with her into England, Lothardus, a Christian bishop, who would be likely to carry forward the work of conversion which the British Christians desired. There were at this time in Kent, several churches which had been built many ages before by Christians, in the time of the Romans; one of these, the new queen selected as the scene of her devotions. Thus Bede: "There was, near to the city, toward the east, a church, anciently consecrated to the memory of St. Martin, while the Romans inhabited Italy: in which church the queen, who, as hath been said, was a Christian, usually performed her devotions." So great, indeed, was the influence of Bertha over the minds of the Saxons, that her Bishop Lothardus has been called the forerunner of Augustine; and that the British Christians co-operated with him in the conversion of the Saxons, may seem to be further indicated by the circumstance, that their liturgy, on the arrival of Augustine, was found to resemble that of the Gallican Church. On the other hand, however, it must be remembered, that the British Christians endured the severest persecutions from the Saxons, on account of their religion. In many places their churches were burnt, and the severest personal cruelties were inflicted on them. Many of them were driven from their homes; large numbers resorted to Bretagne, and others retired beyond the mountains. There is evidence, however, that persecution was not in this case without its usual effect, and that afflictions tended to the increase of devotion. In the early part of the fifth century, we read of a council attended by a large number of bishops: we have evidence that learning was cherished, and we find, on one occasion at least, a solemn procession, dignified by the presence of the metropolitans of London, York, and Caerlon. We need not therefore be surprised to find that Augustine, at the time of his arrival, found a purer Church at Britain than he left at Rome. A brief glance at this event, must conclude our hasty narrative.

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* Some Roman Catholic writers, with a view to magnify the popedom of Eleutherius, have represented the baptism of Lucius as the original of Christianity in Britain. On the other hand, some Protestant writers, regarding it as inconsistent with the account of the previous establishment of Christianity in the island, have endeavored to throw discredit on the whole story. Bowyer for instance, in his history of the Popes, sets aside the authority of Bede, and denies the existence of any such person as King Lucius. The story, however, does not rest on Bede alone. Nennius relates the same event, and besides other testimonies, it is curiously corroborated by two very ancient coins, described by Archbishop Usher, one gold, the other silver, having the image of a king, with a cross and the letters L U C. The incident has been a prolific source of invention for the monkish historians, who give us the letters which passed between Eleutherius and Lucius, a particular description of the royal convert's subsequent life, his preaching in Germany, &c., and the means by which he was finally exalted into a niche in the martyrology of the Romish church, where he still shines as a saint. Dr. Lingard very fairly represents him as a believer in the Gospel before he sent to Rome.

The harvest being, as we have seen, thus ready, it was reserved for Gregory the Great, through the mission of Augustine, to put in the sickle. Augustine landed in Britain, A. D. 595. Enough has been said to show that the Saxons were prepared for the extirpation of Heathenism, and the reception of the Gospel. The monkish writers tell a very pretty story of Pope Gregory's seeing three fair Saxon youths exposed for sale as slaves at Rome: of his being sorrow-stricken at the thought that a nation which had such white skins should have such darkened souls, and conceiving, in consequence, an ardent passion for their conversion. We have seen, however, that Gregory had far more substantial prospects on which to ground the success of a Christian mission, and we may, therefore, dismiss this story as an idle fable. Augustine was well received by Ethelbert and the Saxons, and his labors for their conversion were blessed with great success. We dwell not on the particulars of his mission, further than to state one fact strikingly illustrative of the state of the British Church. One of his difficulties was, to know how he should regard the British bishops whom he found there; and to obtain information on this head is the object of one of the queries addressed to Gregory. Gregory answered, that they were all to be subject to Augustine's authority, and to govern themselves in all matters of doctrine and discipline according to his directions. By this Gregory meant to require no more than the deference due to a patriarchal bishop; the popes of Rome in this age having never dreamed of possessing a universal supremacy; but even this honor was one which the British bishops refused to yield. This difference led to the famous interview at Augustine's A C or Augustine's Oak. Here Augustine required the recognition of his authority in virtue of Gregory's mandate, and, if we may believe some, enforced his demand by a miracle. But the British bishops were not to be moved by either. They opposed his pretensions and at a second meeting, at which were present seven bishops, and a number of the more learned of their clergy, they effectually concluded the negotiation by telling him, Dinoth, abbot of Bangor, being the speaker, "THAT THE BRITISH CHURCHES OWE THE DEFERENCE OF BROTHERLY KINDNESS AND CHARITY TO THE CHURCH OF GOD, TO THE POPE OF ROME, AND TO ALL CHRISTIANS. BUT OTHER OBEDIENCE THAN THIS THEY DID NOT KNOW TO BE DUE TO HIM WHOM THEY CALL POPE: AND FOR THEIR PARTS THEY WERE UNDER THE JURISDICTION OF THE BISHOP OF CAERLEON UPON USK, WHO UNDER GOD, WAS THEIR SPIRITUAL OVERSEER AND DIRECTOR."

Now while the members and descendants of the English Church acknowledge their obligations to the truly great Gregory, they would not be unmindful of their prior obligations to the British Church; and if they are to return at all, they may surely be pardoned if they would rather go back so far as to conform to those who agree with the primitive and catholic council of Nice than to stop short at the more modern and partial council of Trent. However, as Christian union is heartily desired, we venture to say without insisting on the example of the British Churches, that the greatest obstacles to a union between the members and descendants of the English Church, with the members of the Church of Rome, will be likely to vanish when the latter are willing to go back no farther than to the days of the truly great Gregory, and acknowledge no other spiritual supremacy than such as was claimed by him. What that was may be seen from the following extracts from his letters to the emperor Mauritius, to Anastasius, bishop of Antioch, and to Eulogius, bishop of Alexandria, which we subjoin, referring the reader for more of the same effect to Collier's Ecclesiastical History.

To Mauritius: "I am bold to say that whoever uses or affects the style of universal bishop has the pride and character of ANTICHRIST, and is in some measure his harbinger in the haughty quality of mounting himself above the rest of his order * * Far as pride makes Antichrist strain his pretensions up to godhead, so whoever is ambitious to be called the *only* or *universal* prelate prefers himself to a distinguishing superiority, and rises on the ruins of the rest."

To Anastatius: "Cyriacus and myself can never be made friends unless he is willing to give up the vanity and usurpation of his style. For *not to mention the invasion upon the honor of your character*, if any one bishop must have the title of universal, if that universal prelate should happen to miscarry, the whole Church must sink with him."

To Eulogius: "I beg of you not to salute me in such language for the future, for by giving another more than belongs to him you lessen yourself. * * Now if your holiness (for so he calls the patriarch of Alexandria) treats me with the title of universal bishop, you exclude yourself from an equality of privilege. But pray let us have none of this. Let us not feed our vanity with pompous applications, for this is the way to weaken the grace of charity and disserve us in our best qualities. Your holiness may remember that this style of universal bishop was offered my predecessors by the Council of Chalcedon, and by some other prelates several times since, but none of them would ever receive the compliment or make use of the title, but chose rather to maintain the honor of the whole Episcopal college, looking upon this as the best expedient to preserve themselves in the esteem of GOD ALMIGHTY."

Such, and so truly great, was one of the bishops of Rome.—*O si sic omnes!*

DIOCESE OF MICHIGAN.—Agreeably to the provision of the late General Convention, a meeting of bishops was lately convened at Philadelphia, to comply with the request of the Diocese of Michigan, in the appointment of a bishop. A majority of the bishops not being present, the appointment was deferred to the time specified in the subjoined resolution. From the preamble to the resolution it will be seen that the importance of the occasion was duly estimated by the bishops present. Questions on which men of piety and talents are conscientiously divided, have already been raised as to the nature of the power vested in the bishops, and the proper method of discharging their trust. It is well remarked in the preamble that the first action under the canon will be construed into a precedent, and we are, therefore, in some measure reconciled to the delay, by the consideration that the right reverend fathers of the Church will be the better enabled to act in the premises with that deliberation and prudence which we are accustomed to witness in all their proceedings.

Whereas the power vested in the bishops by the second section of the first canon of the General Convention of 1835 is deemed by the bishops present to be too grave and serious in character, and involving consequences especially in the first action under said section, which will probably be regarded as constituting a precedent of too great moment to be exercised otherwise than with the greatest caution and deliberation, as to the mode of exercising it; and whereas the bishops present, being far less than a majority of the whole, are unwilling to adopt any definite measures touching the proper mode, without such measure having been submitted to the deliberation of a meeting of a majority of the bishops; therefore

Resolved, That the Right Reverend the Presiding Bishop be requested to invite, in the name of those now present, a meeting of the bishops for the purpose of deliberating on the best mode of operation under the said second section of the first canon of 1835, to be held in the vestry room of St. Peter's Church, in this city, on Tuesday, the 21st day of June next, at 9 o'clock A. M.

BISHOP ONDERDONK requests us to state, that absence from the city and indisposition have prevented him from yet noticing several very interesting and important communications, lately received from various parts of the Diocese. He has every reason, however, to hope, that by GOD's blessing, the latter cause will very shortly be removed.

SPIRIT OF THE AGE.—It is quite refreshing to find the following piquant reproof of the sickening cant on the "Spirit of the Age." When the Boston Recorder talks thus we may regard the evil as attacked in its strong hold, and indulge a hope of its suppression.

A certain preacher, near the close of his temporary labors at a certain place, called together a few young men, and urged them to take a certain religious newspaper—for which we do not know that he is a *paid* agent—saying, by way of praise, 'It is on the very top wave of the spirit of the age.' What a eulogy! And if that eulogy be just, what a paper! Just consider his imagery. There is the Church, lashed up by 'noisy breaths' into 'raging waves of the sea,' to which Jude compares those who 'despise dominion and speak evil of dignities,' and there, 'upon the very top wave,' rides the paper. (Pardon the mixed metaphor—it is his—not ours.) Anchored to no principles, informed by no heavenly observation, guided by no compass, obeying no helm, like any other floating thing without self-government, there it goes, impetuous and onward, reckless of 'consequences,' just where the 'top wave' drives it. 'Who bids' for such a paper?

He who praises 'the spirit of the age,' praises his own spirit; for the 'spirit of the age' is nothing but the spirit of the men of the age. It is the spirit of all those who truly love the age. He who loves the 'spirit of the age' has that spirit. He who is very honest and very constant and very loud in praising the 'spirit of the age,' therefore, is a very self-complacent fellow.

He who would elevate his own character must fix upon some higher standard, as he who would lift his body, needs to reach up his hand, and take hold of something above his head. He who attempts to elevate his own character by bringing it to the level of the 'spirit of the age,' that is, of his own spirit, is like one who, wishing to lift his body, reaches up his hands and pulls—his own ears. Or at best, the whole company of such are like men who try to lift themselves by pulling each other's ears.

He who thinks of raising his own character by catching 'the spirit of the age,' will catch more of his own spirit, which will make him what he is now in a greater degree. This, indeed, is just what he wishes. He sees himself in those who are full of that spirit as in a mirror; perhaps as in a concave mirror, greatly magnified; and he likes his own looks so well that he wants to be more so, and he will succeed. The admirer of 'the spirit of the age' will never *raise* himself very high. His motion will be 'straight ahead,' onward, not upward. The more of that spirit he gets, the more like Jehu he will go, in more senses than one.

The truth is, there never was an age, and there never will be one, till the millennium, nor even then, if Christians then are sanctified but in part, of a spirit high enough to be our standard, or right enough to be our guide. Just as sure as the Church takes 'the spirit of the age' for its director, and floats on its 'top wave,' wherever that wave drives, it will be driven from its course, and dashed on the rocks of perdition. It always has been so. The spirit of one age was monastecism. That of another was crusading—fighting for the faith. That of another was knight-errantry—Christian valor, putting itself forth, in the name of CHRIST, for the relief of the oppressed. And the men of that age being witnesses, it was a most excellent spirit. They praised it as loudly and as confidently as the men of our day praise themselves 'over each other's backs.' But they were all wrong. And so, in some degree, is the spirit of every age of sinful men.

THE Rev. Hugh Smith has been unanimously elected rector of St. Peter's Church, in this city, and has accepted the appointment.

MR. BAGSTER, Paternoster Row, London, has just published, in one volume, octavo, a reprint of Tyndale's translation of the New Testament, made in the time of Henry VIII, and first published in 1526. The copy from which Mr. Bagster reprints is said to have been originally possessed by QUEEN ANNE BOLEYN, and thus to have escaped destruction when the whole of the edition was burned at St. Paul's Cross. The language of the translation is said to be but little obsolete, and unrivalled "in point of perspicuity and noble simplicity, propriety of idiom and purity of style."

A NEW and greatly improved edition of Dr. Bloomfield's New Testament has been recently published, containing about 150 pages more of anotatory matter than the former with an appendix containing copious indexes.

THE last number of the British Critic contains a review of "Observations on Heresy and Orthodoxy," by the Rev. Joseph Blanco White. In this work Mr. Blanco White describes the process of mind by which he has been led to embrace Unitarian Christianity.

A REVIEW in the same journal, headed, "Jacob Abbott—Republican Christianity," contains a few good strictures on the errors of that popular writer.

BY a catalogue just received of the officers and students of Transylvania University it appears that the number of its students is 260, of whom 125 are from the state of Kentucky.

WE have received an address by Dr. John E. Cooke to the medical class of Transylvania University, which we shall notice again in our next.

THE last English journals contain accounts of meetings which continued to be held for the relief of the suffering clergy of the Church of Ireland.

PROPOSALS have been issued by William Collins, of Glasgow, for publishing a complete and uniform edition of the Works of the Rev. Dr. Chalmers.

ON Sunday evening last, the Rev. Mr. Stone preached at St. Paul's Church, Boston, in behalf of the Howard Benevolent Society. A collection was made on the occasion to the amount of $325.

THE last number of the Christian Observer contains a biographical notice of the venerable presiding Bishop White, with copious extracts from his occasional publications.

WE are grieved to learn that the Methodist Church has suffered severely by the late fire: their extensive book establishment, insured only to a trifling amount, being destroyed.

PERSIAN MISSION.—We beg to direct attention to the notice of the meeting on Sunday evening next, at which our missionary for Persia, the Rev. Mr. Southgate, is to give his farewell address. Occasions of this kind are always profitable, but the uncommon interest produced by Mr. Southgate's former statement of his views respecting the Persian mission, justifies the hope that the meeting at the Church of the Ascension will be well attended, and blessed, as similar occasions have been, with happy results.

OBITUARY.

For the Churchman.

DIED on Wednesday, the 5th instant, of a long and lingering illness, Mary Morris, the wife of Major William Popham, in the seventy-third year of her age. On the Friday following her remains were taken to the White-plains, having been denied the privilege of interment in the sepulchre of her fathers.

Although it is well known that obituary panegyric is, alas! too often prostituted in the common language of adulation, of pampered pride, and wealthy, and worthless distinctions; yet religion and morality appear to revolt at the idea of consigning real worth and humble merit to the tomb, without at least a passing notice—without an effort, however feeble, to hold out the example of Christian and social virtues to the contemplation of survivors.

It is not intended here to emblazon the escutcheon of the deceased with pompous fiction; her epitaph is embalmed in the hearts and memory of the wide circle of relatives and friends who best knew her in the unassuming characters of a faithful wife—a tender affectionate mother—an indulgent and kind mistress—a cheerful, intelligent, and pious companion—a steadfast friend, and a sincere Christian.

For more than half a century she had been a devout and punctual member of the Protestant Episcopal Church, and adorned her profession with becoming reverence. For more than forty years her humble and retired residence had been the seat (if not elegant) of comfortable, bountiful hospitality—the doors of which were never closed against the poor or needy, and where the wayworn wandering child of sickness, of sorrow, or distress, ever found an asylum. Her family had ever been under her own surveillance, and the regularity of her domestic economy was conspicuously obvious in the manners and morals of servants; none of them had ever been displaced or exchanged in the long course of fifty-three years. The eldest of whom, like the faithful "Eliza of Damascus," who had been born in her house, had been mercifully spared to soothe and comfort her last moments, and to close her eyes in death with more than filial affection.

From the fear of death, that distressing infirmity ever attendant on human frailty, which many, very many of the children of GOD, who have long since gone to inherit the promises, have been subject; and of the reality of which the Saviour himself has left a cheering record in his last agonizing prayer in the garden—"O my Father, if this cup may not pass from me except I drink it, thy will be done,"—she was not exempt. But her heavenly Father was not unmindful of his promise. His grace she found sufficient for her. Those fears and terrors were graciously removed; death had lost its sting—the grave had lost its victory. She was enabled by the aid and influence of the HOLY SPIRIT to resign herself as a sinful penitent, suppliant to the throne of mercy, through the atoning merits of her Saviour, in whom, and in whom alone, she trusted for pardon and repentance. And after the cold hand of death had, to appearance, paralyzed sensation, the constant motion of her lips gave gratifying evidence that the aspirations of her heart were ascending to heaven on the wings of penitence and faith. Without a sigh or a struggle she fell asleep—so calm and composed as to require the close inspection of her indefatigable attendants to ascertain her release.

"O may I die the death of the righteous, and may my last end be like his!"

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk's appointments for Confirmation in New-York and Brooklyn:

Second Sunday in Lent, February 28, St. Stephen's Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Sunday next before Easter, March 27, St. John's Church, Brooklyn.

First Sunday after Easter, April 10, St. George's Church.

Bishop Onderdonk requests early information of churches in the Diocese which are expected to be ready for consecration during the ensuing season, and at what times, respectively, it is supposed they will be finished; also what Deacons of the Diocese will expect to offer themselves for Priests' Orders. 4t.

The editor of the (Utica) Gospel Messenger is requested to give the above a few insertions.

CONFIRMATION.—On Quinquagesima Sunday, February 14th, 46 persons were confirmed in Christ Church, this city, by the Bishop of this Diocese.

Society for the Propagation of the Gospel in Foreign Parts.—A very interesting meeting of this Society was held on Tuesday, December 1st, in the Town-hall, the Rev. Dr. Archdall, Vice-Chancellor, and Master of Emmanuel College, in the chair.

The Chairman detailed the objects of the Society, and regretted that though this Society only bent its attention to our own colonies, its resources were totally inadequate to the object.

The Secretary then read a very interesting report of the state and prospects of the Society.

Dr. Graham, Master of Christ's College, in moving that the report be printed and circulated, said that all must have been highly gratified with the greater portion of its statements; and though it detailed a few discouraging circumstances, these ought not to produce any thing like despondency, but rather to stimulate increased efforts for the attainment of the Society's objects.

Professor Pryme, M. P., in seconding the resolution, alluded to the efforts making by the Society in the West Indies, and said that however great the sacrifice made by this country in emancipating the slaves, the result would be discord and evil, if there were not opposed the checks which this Society could bring to bear.

The Rev. Dr. Wordsworth, Master of Trinity College, in moving the second resolution, said that when the legislature had emancipated the West India Islands, the attention of the Society had been called to that point, and they had applied for a king's letter to collect subscriptions throughout the kingdom. He was happy to say that it had been effectual, and it gave him great pleasure to hear the cause pleaded so ably and so eloquently as it had been on Sunday by Professor Musgrave.

Dr. French, Master of Jesus College, seconded the resolution.

The Rev. Professor Scholefield, after moving the third resolution, alluded to the withholding the grant to the Society for Canada, and thought an exception should have been made in the case alluded to by Professor Pryme, where so vital a subject as religion was concerned. But if government would not lend its aid, it was their duty to supply the deficiency, and perhaps it would be done more effectually. With respect to the East Indies, he thought that now the hope of Dr. Buchanan, which was at the time it was expressed thought to be visionary, was realized—namely, that India might have the blessing of a church establishment. One bishop had been appointed, and lately a second, and he had reason to know that steps were taking to send out a third. The bishop who had lately been sent to Madras had, at Cambridge, some years since, expressed his opinion that the great barrier to the spreading the Gospel in India was the ill conduct of Europeans; and little thought, at the time, he was to be one to spread there the light of truth, and drive Juggernaut from India. Though much had been done by new societies, which had perhaps more youthful vigor, much was due to this Society; for without it, a few years since, there would have been no answer to the vaunt of the Catholic, that his was the only missionary Church. He hoped to see the scattered churches of the apostolic Schwartz again collected in India. In conclusion, he called upon the meeting to lend their aid to make up the loss of the government grant to the colonies, and questioned whether it was right to economize in such high and holy objects of national charity.

The Rev. Professor Henslow briefly proposed the fourth resolution.

The Rev. Henry J. Rose, in seconding the resolution, read several extracts from letters he had received, in one of which it was stated that the clergy of Newfoundland, on hearing that the government grant was to be withheld, had one and all declared, "That while they lived they would stand by their people," and this when they could have been well provided for, if they had attached themselves to the American Church. For such conduct he thought that the people of this country should interfere, and save the Church in Newfoundland from ruin. In another letter it was declared that Christianity had been upheld by the publications of this Society, for many of the people had not seen a Christian minister for thirty years. This said much in favor of the Society, as connected with the Established Church, and showed the truth of what Warburton had said, that when Christianity was unsupported by institutions it ran either into mysticism or fanaticism.

Thanks were voted to the mayor and corporation for the use of the hall, and carried by acclamation to the Vice-Chancellor.—*Cambridge (England) Chronicle.*

NOTICE.

Foreign Mission Office, February 18, 1836.

NOTICE is hereby given, that the Foreign Committee of the Board of Missions, will hold a farewell meeting for the Rev. Horatio Southgate, jun., their Missionary to Persia, &c., in the Church of the Ascension, on Sunday evening next, at seven o'clock. The Bishop of this Diocese will preside, an address will be delivered by Mr. Southgate, and his instructions read.

A collection will be made in aid of the funds for the support of Foreign Missions. By order of the Foreign Committee.

JAMES MILNOR,
Secretary and General Agent.

DOMESTIC MISSIONS.

THE Domestic Committee of the Board of Missions invite attention to the following list of vacant missionary stations:—

Milwalky, Wisconsin Territory; Springfield, Ohio Marion, Ohio; New-Albany, Indiana; Lawrenceburg Indiana; Evansville, Vincennes, Indiana; Juliet, Illinois; Rushville, Illinois; Lower Alton, Illinois; Jefferson Barracks, Missouri; Smithland and Paducah, Kentucky; Memphis, Tennessee; Randolph, Tennessee; Jackson, Tennessee; Athens, Tennessee; Tuscaloosa, Alabama; Demopolis, Alabama; Tallahassee, Florida; Jacksonville, Florida; Key West, Florida; Shelbyville, Kentucky.

N. B. Every application for appointment as a missionary, should be accompanied with the testimonial required by the 11th article of the Constitution of the Domestic and Foreign Missionary Society. tf

A CARD.

THE LADIES of the Mission Church of the Epiphany, return thanks to their friends in various parts of the city, for their aid in furnishing articles for the late FAIR. It is their fervent prayer, that the blessing of Him who, when he was on earth, evinced peculiar kindness for little children, may rest upon them.

New-York, Feb. 15, 1836.

Calendar.

FEBRUARY.

21. 1st Sunday in Lent.
24. }
26. } Ember Days.
27. }
28. 2d Sunday in Lent.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

SINCE the last public acknowledgment the Committee have received:—

By the hands of James Swords, Esq., from the Rev. Isaac Peck, Rector of St. Paul's Church, Troy, being a portion of the missionary offerings of that Church, $50 00—From Thomas Robins, Esq, Philadelphia, being one-half a sum contributed by the Penny a-week Society of Wilkesbarre, Pa., remitted to Mr. Robins by the Rector, the Rev. James May, 31 00.

Total amount, $81 00

By the hands of the Rev. Harry Croswell, monthly offerings of the Sunday school children of Trinity parish, New-Haven, Conn., for schools in Greece, - - - - - $50 00

By the hands of the Rev. E. E. Beardsley, offerings of the Church in St. Peter's parish, Cheshire, Conn, for one quarter, China Mission, $6 25—Do. General Foreign Missionary purposes, 5 75—From the Juvenile Greek Society of Miss Cornwall's Seminary, Cheshire, Conn., for the Greek Mission, 10 00.

Total amount, $22 00

By the hands of the Rev. Dr. W. E. Wyatt of Baltimore, from the "Female Circle of Industry," to be appropriated to the printing press in Greece, under the direction of the Rev. Dr. Robertson, - - - - - - - - - - $200 00

By the hands of Mr. Stephen Greenland, a collection in St. Clement's Church, New-York, after a sermon by the Rev. Dr. Milnor, - - - - - - - - - - - - $44 04

Amount of the whole, $397 04

HENRY CARY, *Treasurer.*

February 16, 1836.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, has received the following contributions since his report of the 10th inst.:—

Collection in St. Mark's Church, New-York, for Domestic Missions, $73 93—From the Female Circle of Industry, Baltimore, Maryland, for Domestic Missions, per the Rev. Dr. Wyatt, the same being the proceeds of needlework done by them, 100 00—"Offerings" of St. John's Church, Waterbury, Conn, for Domestic Missions, by their Rector, the Rev. A. C. Morgan, 30 00—From the Children's Sewing Society of the same church, by the hands of the same person, for the Green Bay Mission School, 5 00—From Mr. John Edson, by the hands of the Secretary of the Domestic Committee, to aid in the support of a missionary in the State of Maine, 4 00.

Total amount, $212 93

JAMES SWORDS, *Treasurer.*

New-York, February 17, 1836.

THIRD MISSION STATION.

THE subscriber thankfully acknowledges the following:—$25 for the Sunday schools, Lending Library, or the Poor, from a member of St. Ann's Church, Brooklyn—From J. P. S. & Co., for the Poor, 10 00—From a member of All Saints' Church, 5 00.

Total amount, $40 00

E. B. KELLOGG, 401 Hudson-street.

CHURCH OF THE HOLY EVANGELISTS.

THE following acknowledgment, as the date will show was left for insertion in the Churchman of February 6, and ought to have preceded that which was made in the Churchman of the 13th inst. Having been accidentally omitted, it is now published.

From J. F. S., Esq., by Swords, Stanford & Co., for the poor, $10 00—From Daniel Oakley, Esq., by Swords, Stanford & Co, for the poor, 5 00—From Z., by Swords, Stanford & Co., for the poor, 20 00—From A. Norrie, Esq., for Infant School, 5 00, for the poor, 15 00—From W. Stebbins, Esq., for poor, 2 00—From A Lady, left at my house, 5 00—From the Treasurer of the City Mission Society, 3 33—From the Misses Campbell, of Church of Holy Evangelists, for the poor, 3 00—From Miss Adeline Dunscombe, of do. do. for do. (aged 7 years,) 1 00.

Total amount, $69 33

Besides, Ten Dollars from Mr. & Mrs. Henry Cary, left with the ladies engaged in making garments for the poor children, and by them expended in the purchase of materials.

HUGH SMITH, No. 5 Hubert-street.

New-York, February 4, 1836.

CHURCH OF THE HOLY EVANGELISTS.

RECEIVED since his last acknowledgments, up to this date, the following sums, viz.—

From Miss Roberts, for the Infant School, $3 00—From J. P. S. & Co., for the poor, 10 00—From A Lady, for a special case, left at my house, 00 50—From a Lady of St. John's Ch., for the poor children, 2 00.

Total amount, $15 50

HUGH SMITH.

Tuesday, 16th February, 1836.

And at the request of the Ladies of the Infant School, the following handed to them:—

From Miss Morris, to be expended in clothing for the children, $5 00—From a Lady, for clothing, 5 00—7 shirts and 4 frocks from the young Ladies of Mrs. Star's school. Also, 4 pairs stockings from a Friend.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *Ten Dollars* from Mr. Pierre E. F. McDonald, to constitute himself a Life Member.

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

New-York, Feb. 17, 1836.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of *Fifty Dollars* through the Protestant Episcopal Press, from the Rev. Robert B. Croes, of Richmond, Va., to purchase books to be used by the incumbent of the "Bishop Croes Scholarship," being a portion of the three-fifths of an amount of money, at the disposal of the Rev. Mr. Croes, to be appropriated to religious purposes.

EDWARD R. JONES, *Treasurer.*

February 17, 1836.

CHURCH OF THE EPIPHANY.

THE subscriber as Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations, viz.—

For the Daily Infant School—"*From one who could not attend the Fair*," 1 piece of Canton flannel, 1 piece of calico—From Mrs. Isaac Lawrence, $10 00—From Mrs. John Ridley, 3 00—From Meigs D. Benjamin, Esq, 5 00.

Total amount, $18 00

For the Poor—From Mrs. Winthrop, a bundle of clothing and $5 00—From "a Friend to the poor," 5 00—From "a Member of All Saints'" 5 00—From a Lady of St. Thomas, Church, a bundle of clothing—By the Rev. J. McVickar, D.D. from a member of Grace Church, 20 00—By J. A. McVickar, M. D., from Mrs. William Jay, 5 00—From William Bard, Esq, 5 00—By Hamilton Fish, Esq., "collected by him for the relief of the suffering poor in the Eleventh Ward," 90 00—By the Protestant Episcopal Press, from X. L., 5 00—By Swords, Stanford & Co., from Miss Robert, 5 00—From J. P. S. & Co, 10 00.

Amount of the whole, $155 00

LOT JONES, 192 Allen-street.

Feb. 16, 1836.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.—

From an officer of the Society, to constitute himself a Life Member, $15 00—From one of the Sunday scholars of St. Luke's Church, being the second contribution during the year for missionary purposes, 2 57.

Total amount, $17 57

WM. H. TOWNSEND, *Treasurer,*
Feb. 18, 1836. 166 Barrow-street and Bank of America.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of *Three Dollars* from the Rev. Robert W. Goldsborough, as his annual subscription to this institution.

FLOYD SMITH, 46 Lumber-street.

NOTICE.

The subscriber acknowledges the receipt of *Five Dollars* as a donation from "a friend to the poor," of which two dollars fifty cents are enclosed to the Rev. Wm. F. Walker, of the Church of the Nativity, and the balance to the Rev. E. B. Kellogg, of the Third Station of Missionary Church in this city.

FLOYD SMITH, 46 Lumber-street.

February 18, 1836.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 18th, from the following persons, viz.

Rev. E. Punderson—Wm. B. Howell—Postmaster, South Salem—Postmaster, Niagara Falls, *with remit.*—Major N. S. Clark, *with remit.*—M. F. Gregory, *with remit.*—Rev. Wm. Cooper Meade—James Cox—A. Glennie—Postmaster, Auburn—Eliza R. Deas—Rev. Henry Zell—Wm. Phillips—Rev. S. Mason—E. J. Hall, *with remit.*—Charles Stimpson, jun.—John C. Pechin—G. & J. Robinson, Liverpool.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. F. H. Cuming—Rev. A. C. Treadway—Rev. William Norval Ward, *with remit.*—Rev. C. S. Ives—Rev. R. W. Goldsborough, *with remit.*—Postmaster at Carbondale, Pa.—St. Peter's Church, Morristown, N. J., *with remit.*—Benjamin Olds.

ST. PAUL'S SCHOOL, HOBOKEN, N. J.

THE Summer Term of this School will commence on the first Monday of May next ensuing. Parents desirous of entering their children, may apply at the School, between the hours of 9 and 3.

WILLIAM TRYON, *Principal.*

Hoboken, N. J., Feb. 20, 1836. 10w.

COLLEGIATE INSTITUTE,

CHRIST CHURCH, NORTH HEMPSTEAD.

Reference—The Rt. Rev. Bishop Onderdonk, D. D.

THIS institution is under the immediate direction of the Rector of the Parish, the Rev. Moses Marcus, who has conducted a seminary many years in England, and is thoroughly acquainted with the routine of school business.

The system of instruction comprises the Greek, Latin, and English languages, the Mathematics, History, Geography, and the more general branches of learning. But the improvement of the understanding is not the sole object of this institution; the strictest attention will be paid to the domestic comfort of the pupils, and to every part of their behavior; it will also be endeavored to fix in their minds the principles of religion and morality, and to make them perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The terms are, to young gentlemen, under fourteen years of age, for Board and Washing, English and Classical Instruction, $200 per academical year.

In all cases, the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education. The payments for Boarders are required to be made quarterly, and in advance; and the pupils are expected to provide their own bedding.

Public examinations, embracing all the departments, will take place periodically, at the conclusion of which, prizes of books will be distributed to those pupils whose proficiency and good conduct have been most distinguished. There will also be a school library, to which each young gentleman will be permitted to subscribe.

North Hempstead is within a convenient distance from the city of New-York, and easy of access, either by steam or land conveyance. The country in which the school is situated is exceedingly healthy, and possessed of great beauties of scenery; the house is contiguous to the church, near to medical attendance, and replete with every convenience for the accommodation of pupils; the premises are extensive, and well suited for their recreation, and every thing concurs to render the labors of a faithful teacher as effectual as they can be in any part of the country.

Further information, with reference to vacations, hours of attendance, and the general rules and discipline of the school, may be obtained on application to the Principal, who will be happy to answer any inquiries on the subject of the institution.

References may also be made to Swords, Stanford & Co., 152 Broadway, New-York.

Parsonage House, Cow Neck,
January 6, 1836. } 2m

From the Christian Witness.

ON THE INTENDED DEPARTURE OF THE REV. HORATIO SOUTHGATE ON A MISSION TO PERSIA.

Up to the Persian hills!
The shades of midnight break,—
And dawn, like holy dew, distils,—
Up,—for the Gospel's sake!

To Iran's ancient throne,—
To Elam's blinded race,—
The King of Righteousness make known
The sceptre of his grace.

Where o'er Caucasus' breast
The flower-breathed fragrance flows,
Draw from thy scrip the germ divine
Of Sharon's deathless Rose.

While the sweet bulbul makes
Night listen to her strains,
Strike thou the harp that charm'd the band
Who watch'd on Bethlehem's plains.

Where winds careering high
Old Ormus' billows curl,
Spread to the wondering diver's eye,
Salvation's priceless pearl.

Kneel on the mountain's brow,
Where sainted Martyn trod,
And bid the Sophi's wisdom bow
Unto the Christ of God.

We weep not as we part,—
Faith spreads the prosperous sail,
An angel-blessing nerves thy heart,
Favor'd of Heaven,—all hail.

L. H. S.

From Bishop Griswold's Sermon.

SEVENTEENTH ARTICLE OF THE CHURCH.

In the doctrines of election and predestination, of Adam's sin, of human depravity, of man's inability to turn to God and do good without preventing grace, our Church seems to differ from what is sometimes called the Arminian creed. She never attempts to modify or to explain away those sacred doctrines, but receives them as taught in the holy Scriptures.

In other points, she falls as much below the high tone of Calvin's belief. "Predestination to life," she defines to be "the eternal purpose of God, whereby (before the foundations of the world were laid,) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ, out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son, Jesus Christ; they walk religiously in good works, and at length attain to everlasting felicity." Such is the article; and by careful attention, may be seen its conformity to the passage chosen for our text; and yet the Church, even here, has not departed from her scriptural neutrality. We find here, indeed, some of the doctrines usually denominated Calvinistic. But the doctrines of that creed most controverted and most objectionable, that God has decreed the sins of men; that Christ died for a part only of the human race; that a great part are predestinated to eternal misery; that Adam's fall was positively foreordained; that God's election and predestination have no regard to the faith or works of men; that divine grace cannot be effectually resisted, and that such as receive it cannot fall away and perish; none of these doctrines does our Church in this, or in any of her articles, teach.

But though our Church wisely avoids those peculiarities which distinguish differing sects, she gladly unites with all in the essentials of the Gospel, and cordially admits to her communion such as confess the fundamental doctrines of the cross. What pious, devout follower of the Lord Jesus Christ, who reveres the language of God's word, may not conscientiously subscribe to a fair construction of this much disputed article? Predestination is, we may well admit, God's eternal purpose to save those whom he has chosen. But of this purpose and of this election, we know nothing more than is revealed to us in his word. In the divine mind, no doubt, are circumstances, and views, and intentions, which, did we see them, would obviate every difficulty, and silence every objection. We are not told that this election has no regard to what men believe and do, and it is very evident, that they who are so saved, are "vessels made to honor." No honor can be greater than is freely given them. In order to be thus saved through Christ, it is made necessary that they should "be called according to God's purpose;" even the purpose which the Scriptures teach; they are taught and exhorted to turn to God through faith in Christ, and to do works meet for repentance. And this the best Christians do, not of themselves, and by their own strength, but "by God's Spirit working in due season." What pious believers will deny or doubt, that "they through grace obey the calling;" that believers "are justified freely;" and that "they are made sons of God by adoption," being by nature children of wrath, even as others? "They are made like to the image of his only-begotten Son," that he might be the first-born among many brethren. "They walk righteously in good works," without which their faith would be dead, and they could not be saved. By patient continuance in well-doing, they are prepared for "everlasting felicity, which, by God's mercy, they attain." These all are the plain doctrines of Scripture. It is a remarkable fact, showing this article, to speak the language of the Bible, that it is claimed both by Calvinists and Arminians, as teaching their respective doctrines.

Let it be particularly and well considered, that of God's secret purpose we have no knowledge. "The secret things belong unto the Lord our God; but those which are revealed belong unto us, and to our children for ever, that we may do all the words of his law." What motives operate, what ends are designed, and what conditions admitted in the secret counsels of God, who will decide?

But though "secret things belong to God;" though in the counsels of the Almighty are purposes and views which the heart of man has never conceived, yet St. Paul in our text, and the Church in her article, reveal and set forth how we may be saved in Christ, and obtain an evidence of our election. And it is worthy of particular regard, that the article speaks not of all who shall be saved in Christ, but of those only who have this visible evidence of their election; of those only who are actually and visibly called; who in this world receive the Gospel, and live as Christians. It speaks only of God's purpose to save those who "obey the calling," and "walk religiously in good works." And what Christian ever doubted, but that such will, "at length, by God's mercy, attain to everlasting felicity?" But does any Christian on earth believe that no others will finally be saved, besides those here described? Are we to suppose that all who die in infancy will be lost? But infants are not called, nor do they obey any calling, nor do they, nor can they walk religiously in good works. The framers of this article, no doubt, believed that a part, atl east, and probably that all who die in infancy will be saved. And also, that myriads of others, who never hear the Gospel, may be saved through the merits of Christ. But if this article embraces all whom God purposes to save, then none can be saved but actual professors. We must, therefore, either suppose that none will finally be saved but the few who grow up to age of understanding, hear the Gospel, and become members of the visible church, or we must admit that this article, and also St. Paul in our text, do not speak of all who will be finally saved; but rather of God's revealed purpose, or way of salvation. It is a description of those who are visibly God's elect, not excluding others from possibility of salvation. How many infants, how many of the Heathen, how many of those who never hear the Gospel, will finally be saved, is left "secret to us;" but what we need to know is clearly taught; how they who have ears to hear may be saved in Jesus Christ. St. Paul in our text speaks of none as predestinated and finally glorified, but those who are actually called, and become conformed to the image of Christ; of none but those who hear the Gospel, and become believers and faithful Christians. In "those whom God did foreknow, and also did predestinate," are included no infants, nor any Jews, or Heathen, however pious. The Apostle shows how those adults to whom the Gospel is preached, are chosen and saved in Christ. And the Scriptures every where teach, that all who are so called and so chosen, if, as St. Peter exhorts, they "give diligence to make their calling and election sure," will "attain to everlasting felicity." They who are so predestinated will also be glorified; "if so be (as St. Paul just before had stated,) they suffer with Christ, that they may be glorified together." This is the revealed way in which God chooses us from the world, and saves us in Christ. They who obey God's call according to his revealed purpose, walk religiously in good works, and persevere to the end, shall be saved.

We must then acknowledge that "the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comforts to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things." Such merciful dispensations of the Almighty to reclaim us from perdition, and raise us to heaven and happiness, must expand the heart with love, and fill the soul with joy.

But (as the article adds,) "for curious, carnal persons, lacking the Spirit of Christ, to have continually before their eyes, the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them, either into desperation," or into bad living, no less perilous than desperation. Some viewing themselves as reprobates, as not included in the number of the elect, as debarred of all hope of salvation, may be hurried into despair. Others by an opposite abuse of the true doctrine, fancying that they are absolutely certain of life eternal; that their salvation is fixed by an immutable decree, may naturally grow careless of good living, and fall into sin. To such, the doctrine is indeed "a dangerous downfall," but the fault is not in the doctrine, but either in men's ignorance of its nature, or in their perception of the truth.

The Church, therefore, has wisely directed us in the close of this article, to "receive God's promises in such wise, as they are generally set forth to us in the holy Scriptures," without indulging our speculations on hidden mysteries, or pretending to be wise beyond what God has clearly revealed. And "in our doings, that will of God is to be followed, which we have expressly declared to us in the word." Of his secret will, our speculations, of course, must be uncertain; and to make it our rule of life would be as hazardous as it is absurd.

It is also an error, and it is a further cause of religious discouragement, that they who seek God and endeavor to serve him, in some instances, and perhaps we may say generally, form too high expectations of assurance and of comfort. They expect clearer revelations of divine things; brighter evidence of their justification, and greater joy in the Holy Ghost, than is promised them in this present world. In our teaching, there are few things that we find more difficult, than to make Christians realize that the Church here is militant; that this is a state of trial and warfare; and that we are now contending for the prize, not enjoying it. Thousands seem to expect that the moment they forsake the world they shall be in paradise; that if they believe, no doubt can assail them; that they shall immediately be, what the most faithful Christians can scarcely in a whole life attain; even what St. Paul was, when he had finished his course, and was ready to be offered; or what the Psalmist was in the brightest seasons of religious comfort. They forget through what "fight of afflictions," what manifold and great tribulations, those faithful servants of God had passed; they forget how often the soul of David was cast down, and his heart disquieted within him. The consequence of this error is, that some whose minds the Lord has truly awakened; whose hearts are warmed with the fire from his holy altar; whose desire is to be found faithful; to be wholly sanctified and accepted with him; yet, because they are not what they wish to be, and what they erroneously suppose a true Christian immediately must be, durst not profess to be what they truly are, sincere believers. That which is the best evidence of their conversion, their penitence, their humility, their fear to offend God, they construe as the contrary, and make it a cause of discouragement. Because faith does not yet effect in them all that it has ever effected, they judge themselves yet faithless. If God does not fill them with all "joy in believing," they refuse to receive any. As well might a man conceive that he does not belong to the human race, because he possesses not every limb and faculty in perfection, which some men enjoy.

From the Spirit of Missions.

MISSION TO PERSIA.

On Sunday evening, the 27th of December, a sermon was preached in St. Paul's Church, in this city, to a very crowded and attentive audience, by the Rev. Horatio Southgate, jun., recently appointed to an exploring missionary agency to Persia and the adjacent countries, on the subject of his mission.

The design of this discourse was to exhibit the facilities which divine Providence is opening for the conversion of Mahomedans. No countries, in the view of the preacher, present stronger claims to Christian benevolence, than those inhabited by the deluded adherents of the religion of the false prophet. In none has the moral condition of the inhabitants been less a subject of investigation. Yet from travellers and others sufficient information has been obtained to encourage more extensive researches. One thing is certain—a mass of human beings, in number not less than a hundred and fifty millions, are the professed disciples of the Koran. Little of systematic effort has ever been made in their behalf by Christians. While the corruptions of the Romish Church have been vigorously and successfully assailed, and Paganism has been attacked at a hundred points, a form of religious error which holds in bondage so many millions of our fellow-men, has scarcely received a blow. The name of Henry Martyn is indeed still remembered in Persia with respect and affection; but the value of his exertions has been in a great measure destroyed by the subsequent neglect of the inviting field of his labors.

Much discouragement has arisen from the supposed inaccessibility of Mahomedans to missionary influence. But on this point it was alleged there obtained exaggerated impressions of the impediments to Christian effort. There were actually many circumstances highly favorable to its success. Mahomedanism has become a kingdom divided against itself. It is rent into two great sects, the Shiahs and Soonnees. These are more hostile to each other than either of them is to Christianity itself.

The population of Persia are Shiahs, all others are Soonnees. The former have been the subjects of persecution at the hands of the latter; and the effect has been to weaken their attachment to Mahomedanism, and to destroy that unity which was the cause of their early triumphs. Little or no effort is now made for its propagation, and in many places it has degenerated into a mere observance of external ceremonials and forms.

The reception by the Mahomedans of a great part of the Bible as of equal authority with the Koran, was also considered by the preacher a ground of encouragement, while in reference to Persia, Turkey, Syria, and Egypt respectively, there were circumstances in each inviting the benevolent labors of Christian missionaries.

The Persians are less bigoted than other Mahomedans. They are willing to discuss the claims of their prophet, and admit the authority of Scripture testimony. To the doctrines of their religion they seem to have but little attachment, and the religion of the people consists principally in the observance of external rites. Christians travel and reside in perfect safety among them, and engage freely with them in religious disputations. Their habit of free thinking is remarkable. The sect of Sufis, consisting of many hundred thousand, are little more than Mahomedan in name. Many of their doctrines contradict the Koran. Their religion is in effect a kind of Pantheism, viewing all things as emanations or developments of Deity. They are increasing in numbers, and have been threatened with persecution by the Persian government. But their doctrines are all suited to the speculative turn of the Persian mind, and to the tendency of the intelligent to infidelity—a state of things, it is believed, much more propitious than rigid Mahomedanism for an opening to the introduction of the Gospel. In regard to Turkey in Europe, the political changes of the last ten years seem designed by Almighty God to open the way for its introduction.

The Turks have learned their weakness as a nation, and the superiority of Christians in all the arts and sciences of civilized life, and are disposed to follow in the steps of those whom they formerly despised. Christian travellers have been deeply impressed with the necessity of preparing the way of the Lord, even in the seat of empire. Many things conspire to make the call imperative.

Mighty changes are working in Syria, and they are all encouraging to Christian missions. The dominion of the country has been transferred from Turkey to Mohamed Ali, the Pacha of Egypt, who, though a Mahomedan, is a liberal and comparatively enlightened man. He affords protection to foreigners, and permits freedom of opinion in matters of religion. God is plainly calling to the Church to enter in and possess the land.

Egypt presents the like favorable aspect. The measures of Mohamed Ali to enlighten and improve his people, his ardor in the prosecution of magnificent enterprises in the arts, his desire to conciliate Christian nations, his readiness to imitate them in the advancement of knowledge, and in their habits and customs, are grounds of strong promise and encouragement.

In every view, the time seems to have come for direct effort in behalf of the Mahomedans. None on a large scale is at present in existence; nor, as far as known, contemplated. A wide and promising field is thus open to the American Episcopal Church, which she may occupy if she will. It is to a portion of it, the reverend preacher, as a missionary agent of the Foreign Committee, is about to go, to explore its circumstances, to ascertain the most advantageous positions for missionary stations, and more fully than are now known the wants of the people, and the facilities for their supply. The action of the Foreign Committee has been in pursuance of a resolution of the Board of Missions, directing their attention to the subject; and the effect of it will be the speedy departure of Mr. Southgate on his interesting enterprise.

No collection having been contemplated, the sermon did not conclude with an immediate application for procuring aid; but Mr. Southgate expressed a strong hope, nay an entire assurance, from indications already given, that it would be eventually supplied, and entreated that he might also be favored with the earnest prayers of the friends of missions for the Divine blessing on the undertaking.

ALL FOR THE BEST.

No one can have lived long in the world without having observed how frequently it happens that events which at the time they occurred, were the source of bitter disappointment, have eventually proved very blessings to us; and that many of those things which have been most anxiously desired, but which it has pleased God to withhold from us, would have proved, if granted, the origin of endless evils. The recollection of such circumstances in our own individual cases, while it renders us deeply grateful to divine Providence for the past, should make us trust with perfect confidence to the same infinite wisdom for the future.

It would be difficult to find an anecdote, perhaps, bearing more strongly on what we have just observed, than one that is mentioned in the life of Bernard Gilpin—that great and good man, whose pious labors in the counties of Westmoreland, Cumberland, Northumberland, and York, at the period of the Reformation, procured for him the title by which he is still remembered in those parts, 'The apostle of the north.' It appears that it was a frequent saying of his, when exposed to losses or troubles, 'Ah, well! God's will be done; nothing happens that is not intended for our good; it is *all for the best.*'

Toward the close of Queen Mary's reign, Bernard Gilpin was accused for heresy before the merciless Bishop Bonner; he was speedily apprehended, and he left his quiet home, 'nothing doubting (as he said) that it was all for the best,' though he was well aware of the fate that might await him; for we find him giving directions to his steward, 'to provide him a long garment, that he might go the more comely to the stake,' at which he would be burnt.

While on his way to London, by some accident, he had a fall and broke his leg, which put a stop for some time to his journey. The persons in whose custody he was took occasion thence maliciously to retort upon his habitual remark. 'What,' said they, 'is this all for the best? You say, Master, that nothing happens which is not for our good; think you your broken leg is so intended?'

'Sirs, I make no question but it is,' was the meek reply; and so in very truth it proved; for before he was able to travel, Queen Mary died, the prosecution ceased, and he was restored to his liberty and friends.

From Report of Society for Propagating the Gospel.

VISIT OF BISHOP INGLIS TO THE SOUTH-EASTERN SHORE OF NOVA SCOTIA.

(*Continued from page* 1019.)

Halifax, Sept. 3, 1834.

Rev. and Dear Sir,—It had long been my desire to make a visit to the scattered settlements on the shore of this province lying to the eastward, between this place and the Gut of Canso, not one of which, excepting Guysborough, had yet been visited by a bishop, owing to the difficulty of access: there is not even a bridle road to them, and the shore is so deeply indented by innumerable harbors and bays, and these are so crowded with ledges and rocks, that many of them cannot be approached by any other than a small vessel. Mr. Burnyeat was the first missionary that attempted to visit the whole of them; and his visits, which were warmly welcomed, were continued several years. For the last three years, Mr. Stevenson, who is alike active, strong, and zealous, and particularly qualified in all respects for such employment, has made an annual visit with excellent effect. The report of these missionaries induced me to follow up their labors. Mr. Stevenson accordingly left Halifax on foot on the 18th of July, to give notice of my intention, and prepare for my reception, having in the preceding year given much instruction on the subject of confirmation. In the absence of the Admiral, Sir George Cockburn, the commodore-superintendent of the dock-yard, Sir Thomas Usher, very kindly placed at my disposal a schooner of seventy-five tons, the only vessel here. For my present object she is more convenient than a larger vessel would be; her accommodation is comfortable, and she is well found and manned, and the most skilful pilot that could be found was engaged for me. In this vessel I accordingly embarked, with my eldest son, on *Monday, the 4th of August*, and sailed in the afternoon. We were much favored by wind and weather, and having had a very fine run, we anchored in the Strait of Canso, opposite a neat little church, in the midst of most beautiful scenery, on the evening of *Tuesday*, the *5th*, having run one hundred and eighty miles in twenty-four hours. Mr. Stevenson was to have been in the settlement on this day; and upon landing I was uneasy at finding he had not arrived. I gave notice, however, for service and confirmation on the following day, and returned to my vessel. At a late hour Mr. Stevenson came on board with one of the churchwardens. He had been detained in expectation of a water conveyance from Guysborough, and was obliged to walk by a circuitous path. The persons for whom I wished to inquire here, as known friends to the Church, were Mrs. Wheaton, an aged and pious widow, and Mr. Martin, a venerable person, far advanced in years. The former was unfortunately absent, and Mr. Martin, as his son the churchwarden informed me, was so ill, that in the preceding week he had sent more than fifty miles to request the attendance of Mr. White, the Society's missionary at Antigonish, that he might receive the consolations of his ministry before his death, which appeared very near. I need not say Mr. White promptly afforded those consolations to this venerable member of our communion; administered the Lord's supper to him and eight of his devout friends, and improved the opportunity for assembling the congregation and having divine service, for which all were very grateful.

In addition to this information, the churchwarden told me the people would be delighted to meet in their little church which they have erected, and externally completed, entirely at their own cost.

Wednesday, August 6. At an early hour a serious accident on shore induced the friends of the sufferer to send to our vessel to inquire if surgical aid could be afforded. My son gladly offered his assistance, and found a poor man rapidly bleeding to death, having a shocking cut in his leg, the principal artery being divided in two places. Happily he had a tourniquet on board, and was instrumental in saving his life. He then went in one direction, while Mr. Stevenson proceeded in another, to assist the churchwardens in giving notice, and affording any instruction that might be required respecting confirmation. They found several persons who had received the notice engaged with their Prayer-books, and were delighted with the intelligent manner in which these had made themselves acquainted with the ordinance, and the pious feeling with which they were prepared to receive it. At five in the afternoon I found one hundred persons assembled in the neat little church, which is beautifully situated. Here I was also rejoiced to find the aged invalid, Mr. Martin, who insisted on being conveyed in a boat, that he might receive confirmation in the church which it had been his delight to forward to its present state, and which he still ventures to hope he may see completed, as a blessing to the settlement. A few months, I trust, will be sufficient for this, as the means are chiefly provided. The little flock were very attentive and devout. I endeavored to make them fully acquainted with the nature and obligations of the solemn rite which was to be administered. Forty four, with much apparent devotion, availed themselves of the ordinance; and although the day was nearly gone, and many were far from their homes, I could not refrain from addressing a few words of parting exhortation, to encourage them in their course of faith and piety.

We returned to our vessel well pleased, and thankful for all we had seen on shore. We were gratified also by the becoming behavior of the crew of our vessel: all were on shore and at church, and all now began (and continued afterward) their regular attendance upon our evening prayers in the cabin.

Thursday, August 7. We moved at daylight with a light breeze, which gradually increased to a gale. We lost two hours in running down to a large vessel which appeared to be in distress. So many ships with emigrants have lately suffered in approaching these coasts,—some from want of provisions, some from cholera, and some from other disease,—that while we were enjoying every comfort a vessel could supply, we felt bound to minister to the wants of those who might be in distress. Happily there was none, however, in the present case, as the vessel was only waiting for a small schooner that was attending her. It required the greater part of the day to work up the fine bay of Chedabucto, at the head of which is Guysborough, the late mission of the Rev. C. W. Weeks. We landed Mr. Stevenson ten miles lower down the bay, that he might give notice for service at Guysborough on the following Sunday, and prepare the candidates for confirmation who reside on the north side of the bay, which is called Manchester.

Many circumstances had made me very desirous to visit this mission. Although few places in the province have better materials to work with in extending the Church, it has been declining here for some years, as I have already informed the Society, for several reasons; and Mr. Weeks, now advanced in years, and declining in strength, was wholly unequal to its labors, which are certainly very great.

The Rev. Mr. White, the Society's active and excellent missionary at Antigonish, having heard of my intention to visit Guysborough, had come hither to meet me, and came on board as soon as the vessel was anchored. The Rev. Mr. Elliott, who is equally valuable in the mission of Pictou, had been at Arichat to exchange duty with Mr. Shaw for a fortnight, and also came to Guysborough to meet me. Their help was very desirable. One went immediately to give notice, and assist candidates for confirmation on the south side of the bay, on which are Halfway Cove and Crow Harbor, a distance of twelve miles, while the other was engaged with a similar purpose in another direction, and to an equal distance on the two sides of Milford Haven, which is above Guysborough. My time was fully occupied in seeing the principal members of the Church, and urging them to their duty in making the exertions which have now become indispensable for assisting in the comfortable support of their missionary; and I endeavored to improve so favorable an opportunity for exhorting them to steadfastness in their faith and progressive holiness.

Friday, August 8, was occupied in the same manner as the previous evening. The three clergymen returned to me after very encouraging visits. The Roman Catholic clergyman paid me a long visit.

Saturday, August 9. We were all employed in Guysborough and its immediate neighborhood, and I was gratified by a long conversation with Mrs. Wheaton, the aged widow, who resides near the church I have described in the Strait of Canso. She is the widow of an officer in the army, who served his majesty in the American revolutionary war, and afterward settled in this retired spot. She is very intelligent, well-informed, pious, and exemplary, and has brought up her children with religious care. We had an evening service for a respectable congregation, which was performed by the three clergymen.

Sunday, August 10. We were greatly favored by weather, and the largest congregation that was ever collected in Guysborough was assembled at the church, amounting to nearly six hundred persons: the pews were filled, and the aisles were covered, and many persons could find no admittance. The Methodist teacher had given up his service, that he and his congregation might attend the church. A violent surf upon the south side of the bay prevented boats from coming to us from thence, and we were thus deprived of the attendance of many members of the Church, and of several candidates for confirmation, whose absence we regretted, though the church was completely filled. I preached at some length, to give a familiar explanation of the rite of confirmation, and my hearers were most exemplary in their attention. Ninety-six were confirmed, whose deportment was devout and engaging. The Lord's supper was afterward administered to seventy communicants, whose piety was manifest. Our service occupied four hours, after which several infants were baptized. The hour for the evening service had now arrived, and although many who had come in boats more than twelve miles with their whole families were obliged to return, a very respectable congregation again met us. The prayers and lessons were distributed among the assisting clergy, and I again addressed the congregation, improving the opportunity for exciting a proper feeling among them toward the clergyman who may be sent to take charge of this interesting flock. The hearers were again most attentive. At the close of the service I confirmed eight persons, who had not been able to reach the church for morning service. Among them was a delicate female, who came nearly twelve miles, but was taken ill upon the road, and was unhappy at the fear of being disappointed. As soon as she could move, she struggled through the fatigue of her journey, and was rejoiced in gratifying her pious desire to renew the engagements of her baptism in solemn seriousness of heart. She was deeply affected, and full of gratitude. Every thing was well conducted by the officers of the church. The singing was excellent; and the comfortable impression made upon me encouraged a sanguine hope that, by the blessing of God, a pious, a zealous, and active missionary will find abundant comfort in the labor of this extensive mission. Some pains had been taken to represent the cause of the Church in this place to be nearly hopeless. The experience of this day dissipated such faithless fear. In the year 1827, after the lapse of thirty years from an Episcopal visit, I found sixty candidates for confirmation; in the second visit, which I made to this place in September, 1833, I found thirty-six candidates; and now, although a year had not elapsed since the last confirmation, and although the missionary (the Rev. C. W. Weeks) had left them some time before, the exertions of three well qualified missionaries for little more than *one day* brought forward one hundred and four candidates for this holy rite. This fact is of more importance than any observation that I can make upon it. Our Sunday evening was spent in religious exercises in a very respectable parishioner's family. We returned to our vessel at half-past ten, and found our exemplary crew waiting for reading and prayers. Though we were wearied with the labors of a hot day, it was impossible that we should not be thankful and happy.

Wednesday, Aug. 13. I left Mr. Elliott here, to devote a day or more, if necessary, to carry into effect the arrangements I had suggested, for procuring assistance to the missionary, as Mr. White had been left at Guysborough; and then we took advantage of a strong but favorable wind, which enabled us to sail at an early hour. The sea was rough, but our progress was rapid. We sailed, as we had done in our way to the Straits of Canso, through the islands which are beautifully grouped near the fishing town of Canso, and through very narrow channels, surrounded by the most rich and picturesque scenery. We soon arrived at the entrance of Country Harbor, fifty miles from Arichat, and then worked up the harbor seven or eight miles against a head wind; but the views were so beautiful, that we rather rejoiced at the slowness of our progress. There was little cultivation; for although three hundred persons, chiefly disbanded soldiers, were once crowded upon a square mile on this harbor, not an individual of those settlers is left, and there is scarcely a trace of their huts to be seen. The present settlers are farther up the river. Mr. Stevenson was landed after sunset, and walked four or five miles, giving notice, and preparing candidates for confirmation. The scenery at this time was perfectly beautiful. Many abrupt conical hills, fringed with wood, were close to us, with now and then a cliff, with its deep shades, and streams of water forcing their way through the rocky hills. There were also some beautiful beaches, with shores so abrupt that large vessels might float at their side. The evening sky seemed to belong to a different climate; for the distant hills were all softened into the most transparent purple. We were thankful for the advantage afforded to our objects by such delightful weather.

Thursday, Aug. 14. We left our vessel early, and rowed nearly six miles, through lovely scenery, increasing, if possible, in beauty, as the harbor and the river became narrower. We had to walk about a mile, as our boat could not pass a shoal at low water, and we then reached the little church, which the poor people have erected at their own expense, and in which Mr. Campbell, who has been a schoolmaster in the Society's service more than thirty-five years, reads every Sunday to the assembled neighbors. I gladly promised some little assistance for the completion of this humble building, and for the erection of a little tower. About eighty persons were assembled to meet us, although the notice was short, and some of these came eight miles. Thirty-eight were confirmed; and here, as in most of these secluded settlements, whose means of instruction have been very limited, I have considered it most likely to be edifying to the people, with God's blessing, to give a familiar explanation of the rite, and remove doubts and scruples before its administration, and close with a serious exhortation to the confirmed. And, in order to avail myself of local advantages, and meet local difficulties, I have generally found it convenient to address the congregations, in preference to the use of written sermons. Many of those now before me seemed to feel deeply on the occasion, and their whole demeanor was very gratifying. Among the confirmed were the aged schoolmaster and his wife, both of whom are approaching toward fourscore years. Their chief dependence, under Providence, is upon the little salary they receive from the Society, and it is heart-rending to think that any circumstances should compel a reduction of it, during the little space which must be between the present time and the close of their pilgrimage. It was five o'clock when we reached our vessel and weighed anchor. We proceeded to the mouth of the harbor, where we were becalmed, and anchored again, but in so exposed a situation, that we were obliged to move with the first wind, and run up the harbor for safety. During the night we had a violent storm, with much thunder and lightning, but our little vessel was in a secure place, and suffered nothing. The scattered population on this harbor amount to two hundred and seventy souls, as nearly as we could ascertain. Of these, twenty-four are Roman Catholics, about twenty are Presbyterians, and the remainder belong to the Church.

Friday, Aug. 15. We felt so little inconvenience in our sheltered spot, that I urged the pilot, rather against his judgment, to proceed on our voyage. We were soon in a tempest, with a head wind and heavy sea. Being obliged to carry a press of sail to weather some rocks, we shipped two seas that made the vessel very wet below; and after persevering for ten or twelve miles, we were glad to take refuge in Fisherman's Harbor, a small but very secure anchorage. The storm increased, with most violent rain. We found four families on the shore, in very small huts, all members of the Church, and, as several were desirous of confirmation, we made arrangements to meet their wishes, in hope the next day would permit. The fishermen told us they had not seen so high a sea as was now raging for several years. The wife of one of these, Mrs. Bingley, is the chief scholar, and reads prayers for her family and neighbors, in which good work we endeavored to encourage her, and left a few books for her assistance.

(*To be continued.*)

JUST PUBLISHED,

Brooklyn Monthly Magazine, a new periodical, edited by Rev. G. L. Hume, for sale at the Protestant Episcopal Press. Price of subscription, $3 00 per annum.
February 1, 1836.

"TOLERATION,"

A discourse delivered on Thanksgiving day, in St. John's Church, Brooklyn, by the Rev. Evan M. Johnson Rector, sixth edition, for sale at the P. E. Press.
Feb. 12, 1836.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

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